

Ra'fatul Bari

(Sharah Sahih Al-Bukhari)

رَأْفَةُ الْبَارِي

شرح

صَحِيحُ الْبُخَارِيِّ

Vol-II

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Preface to second volume

All praise is due to Allah, Who revealed the Book to His servant and did not make in it any crookedness. Glory be to Him Who made His servant to go on a night from the Sacred Musjid (Musjid-i-Haraam) to the remote Musjid (Musjid Aqsa) of which He has blessed the precincts.

May Allah shower uncountable Durood on our beloved Prophet (Sallallahu Alaihi Wasallam), who does not speak out of desire and who stands on an exalted standard of character.

With great fear, reluctance and apprehension, I started working on the first volume of Ra'fatul Bari when I saw that not much was available to the English readers about various aspects which are necessary for understanding the Hadith. In English language, I saw that only the translation of Sahih Bukhari was available with quiet insufficient footnotes. This compelled me to dare and take up this difficult task, which I always knew, was not my job. I undertook this task with "Tawakkul Alallah", with the hope that Allah would forgive my shortcomings. Finally, with His Grace, the first volume went to the market and to my utter surprise it got unexpected admiration from many quarters, both far and near. I received

letters and emails from different countries like U.K. and South Africa, praising the work and insisting me to complete it. People made me realize that such work was not available in English language so far and that it was the need of the hour. This encouraged me to undertake the task of working on the second volume and with the help and mercy of Allah Subhaanahu Wa Ta'ala, that is now in your hands.

I request the readers to make Dua for me that Allah Subhaanahu Wa Ta'ala accepts this humble work, forgives my shortcomings and grants me Taufeeq to complete this work with His pleasure.

I am highly thankful to my dear Sameem Husain, who took lot of pains in computerising , proofreading and compiling this book.

I must thank to Mr. Syed Sajid Sahib of Adam Publishers, New Delhi for publishing this book and also his endeavour to make it available in countries like USA, UK, South Africa and other parts of the globe.

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The Book of Knowledge

Imam Bukhari started his book with the Chapter of Wahy, followed it with the Chapter of Iman and then with the Chapter of knowledge. The reasons for starting with the Chapter of Wahy have already been discussed in that chapter. After Wahy, the Iman is the basis of whole Deen, regarding both the beliefs as well as the deeds. After obtaining Iman, one has to know the things related to it, and in order to follow them as per Shari'ah he needs to have knowledge. That is why Imam Bukhari followed the Chapter of Iman with that of knowledge. There exists a debate amongst the scholars whether the knowledge is axiomatic (self-evident) (بديهي) or speculative (ظني). Qadhi Ibn al-Arabi and Imam Razi are of the opinion that knowledge is axiomatic, hence does not need any definition, whereas Imam Ghazali says that knowledge is speculative and accepts specification (تعديد)

Mulla Ali Qari says that the knowledge is a Noor (light) that is borrowed from the niche of the Prophet-hood (مشكاة نبوة) of Rasulullah (Sallallahu Alaihi Wasallam). Allah puts it in the Qalb of a believer by which hidden things get manifest for him.

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Chapter 1 : In the name of Allah, the most Gracious, the most Merciful.

The excellence of knowledge.

And the saying of Allah: “Allah will exalt, in degree those of you who believe and who have been granted knowledge. And Allah is aware of what you do (58:11)

And the statement of Allah Ta’ala: My Lord, Increase me in knowledge (20:114)

Virtues of knowledge

Imam Bukhari has started with virtues or excellences of knowledge rather than the true state or actuality (حقائق) of knowledge. Qadhi Ibn Arabi says that it is because Imam Bukhari believes that the knowledge is so evident that it does not need any definition, and secondly he is not discussing the actuality of things in this book. Imam Bukhari has quoted two verses of the Holy Qur’an in this Baab and has not mentioned any Hadith under this Baab. The verses are:

Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do. (58:11)

Increase me in knowledge (20:114)

By quoting these two verses, Imam Bukhari intends to prove the significance and excellence of knowledge. In the first verse Allah Ta'ala says that '*He raises the status of a believer*' and then specifically mentions the raising of the status of those who have knowledge - thereby establishing the excellence of these people over those who do not have knowledge. In the second verse Rasulullah (Sallallahu Alaihi Wasallam) is asked to invoke for increase in his knowledge, this also proves the excellence of acquiring knowledge, otherwise Rasulullah (Sallallahu Alaihi Wasallam) would not have been directed to ask for something that is not excellent.

Knowledge means the knowledge of Shari'ah

Knowledge here means the knowledge of the Shari'ah. Allah Ta'ala says in the Qur'an:

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Therefore turn aside from him who turns his back upon Our reminder and does not desire anything but this world's life. That is their goal of knowledge; surely your Lord knows best him who goes astray from His path and He knows best him who follows the right direction.
(53:29,30)

Knowledge is of various kinds, viz., Fardh (obligatory), Wajib, Sunnat, Mubah (permissible) and Haram (forbidden). The worldly knowledge that benefits humanity like medicine, mathematics, physics, chemistry etc. is permissible in Islam, whereas the knowledge that is harmful to humanity like sorcery, witchcraft etc. is Haram (forbidden). The knowledge that is neither useful nor harmful like some of the subjects taught these days at university level are useless to humanity, hence not liked by Islam.

Allaama Ibn Abdul Barr has quoted a Hadith in Jamia Bayaanul Ilm on the authority of Abdullah bin Umar (RA):

Rasulullah said, "Knowledge is either the verses of Qur'an, the Sunnah, and the Fareedha Aadila and anything beyond these is extra".

Non-Citation of Hadith in this Baab

The scholars of Hadith give different explanations for this. Some say that Imam Bukhari did not get any Hadith that fulfilled his criterion for this Baab. Others say that Imam Bukhari had first written the titles of the chapters (i.e., Tarjamatul Baab), and forgot to write Hadith under this Baab. Ibn Hajar says that Imam Bukhari believed that these two verses were self explanatory, hence enough for this Baab. And Allah knows the best.

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Chapter 2: That who was asked about knowledge while he was busy in some conversation and completed his talk before answering the questioner.

Purpose of Tarjamatul Baab

In the previous Baab the increase or advancement in knowledge was mentioned, and in this Baab, the method for achieving the same is mentioned. The best way for achieving knowledge is to ask questions to the learned persons (i.e., Ulema). Knowledge is the name of question and answer, and it is said that **a good question is half of the knowledge** (حسن السؤال نصف العلم). In this Baab the etiquettes pertaining to the student and the teacher are taught. Allah Ta'ala says:

“If ye realise this not, ask of those who possess the Message” (16:43)

Hadith No. 58

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Narrated Abu Huraira (RA)

"While the Prophet was saying something in a gathering, a Bedouin came and asked him, "When would the Hour (Doomsday) take place?" Allah's Apostle continued his talk, so some people said that Allah's Apostle had heard the question, but did not like what that Bedouin had asked. Some of them said that Allah's Apostle had not heard it. When the Prophet finished his speech, he said, "Where is the questioner, who enquired about the Hour (Doomsday)?" The Bedouin said, "I am here, O Allah's Apostle." Then the Prophet said, "When trust is lost, then wait for the Hour (Doomsday)." The Bedouin said, "How will that be lost?" The Prophet said, "When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday)."

Comments

A Bedouin comes to Rasulullah (Sallallahu Alaihi Wasallam) and asks him a question about the Day of Judgment at a time when he was addressing the people. He (Sallallahu Alaihi Wasallam) did not answer him immediately. Here the question arises, when should one answer a question? If the question is about the beliefs or is time related then one should answer it immediately.

Once Rasulullah (Sallallahu Alaihi Wasallam) was delivering a sermon (khutba) and someone came and asked something about Deen, Rasulullah (Sallallahu Alaihi Wasallam) stopped his sermon and first answered this person as his question was about a more important

matter i.e., about his belief. But here in this particular Hadith under discussion, Rasulullah (Sallallahu Alaihi Wasallam) was busy in more important issue than the question of the inquirer, that is why Rasulullah (Sallallahu Alaihi Wasallam) didn't answer him immediately. In answering the question one has to keep many things in mind - like the nature of question, the condition of inquirer, whether he is a local or from far off place and further the teacher should assess the overall scenario and then decide the timing and nature of the answer.

Display of Politeness

In this Hadith, we see that a Bedouin asks his question in a crude manner, and does not wait for Rasulullah (Sallallahu Alaihi Wasallam) to finish his talk. At the same time, we see that Rasulullah (Sallallahu Alaihi Wasallam) politely calls him in the end, answers his question and does not show any kind of anger to him. This act of Rasulullah (Sallallahu Alaihi Wasallam) is a guideline of politeness that a teacher is supposed to show if he is questioned.

Clarification for not understanding

The Bedouin in this Hadith asks the clarification as to how would honesty be lost. This shows that a Student should ask for clarification if he does not understand the answer.

Suitable Answer

The Bedouin asked about the Day of Judgment and Rasulullah (Sallallahu Alaihi Wasallam) told him the signs of that day. This means that a teacher should only answer what he thinks is suitable for the inquirer.

The Meaning of Trust (أمانة)

It is said that the trust here means the same trust, which is mentioned in this verse of the Qur'an,

We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish. (33:72)

When this trust was offered to the heavens, earth, mountains etc.; all these realized their capabilities and found that they were unable to hold this trust. When it was offered to man, he did not look at his capability but set his eyes on the One Who was offering it, i.e., Allah (SWT), and thus accepted it as a true lover. That is why the Qur'an said – 'he is unjust and foolish (as regards to his self)' (إِنَّهُ كَانَ ظَلُومًا جَهُولًا)

Others say that this trust is the seed of Iman (faith). It is because of this seed of faith that one is able to do justice with every job one is supposed to do. Higher the grade of Iman, higher will be his ability to do justice.

Timing of the Day of Judgement

"When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday)."

Rasulullah (Sallallahu Alaihi Wasallam) was asked about the timing of the Day of Judgment, since Allah alone knows that, so he only told the Bedouin the sign that points towards the nearness of that day. He told the Bedouin that when dishonest and untrustworthy peo-

ple will be handed over the charge of administration, then it is the time to wait for the Day of Judgment.

Why Imam Bukhari quoted this Hadith in this chapter

In this Hadith it is said that when the administration is handed over to dishonest and unfit people, that will be a sign of the nearness of Doomsday. Ibn Hajar says that this will take place only when the knowledge (of Deen) are lifted from the world, and only ignorant people will remain there in the world and no scholars of Deen is left. That is why this Hadith has been quoted in this chapter.

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Chapter 3 : Who raises his voice in (conveying) knowledge.

Purpose of Tarjamatul Baab

Hadhrrat Shaikh-ul-Hind says that it is against the dignity of a prophet to make noise and to talk loudly. In this Hadith it is shown that one can talk loudly with a lashing tongue in order to convey the message of Deen with firmness.

Hadith No. 59

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Narrated 'Abdullah bin 'Amr (RA)

Once the Prophet remained behind us in a journey. He joined us while we were performing ablution for the prayer which was over-due. We were just passing wet hands over our feet (and not washing them properly) so the Prophet addressed us in a loud voice and said twice or thrice, "Save your heels from the fire."

Comments

Abdullah bin Amr says that once they were on a journey and got late for the Salaah; they tried to make Wudu in haste, and probably water was available in less quantity. In this hastiness the heels of some people remained dry; Rasulullah (Sallallahu Alaihi Wasallam), who was coming from behind saw that and addressed them twice or thrice in a loud voice that they should save their heels from fire, because that part of the feet which is not washed properly during Wudu will be made to taste Hellfire.

To wash the feet in Wudu is obligatory

Imam Tirmidhi (RA) after quoting this Hadith says:

"This Hadith shows that Masah (passing of wet hands) on the feet in Wudu is not permissible". (Sunan at-Tirmidhi)

Chapter 4 : The sayings of the narrator conveying the Hadith: With the words حَدَّثَنَا (narrated) or أَخْبَرَنَا (told us) and أَنْبَأَنَا (informed us).

And Al-Humaidi said that to Ibn Uyaiynah, the words أَخْبَرَنَا, أَنْبَأَنَا, حَدَّثَنَا were synonymous. And Ibn Mas'ood said, "Rasulullah (Sallallahu Alaihi Wasallam) told us (أَخْبَرَنَا) and he (Sallallahu Alaihi Wasallam) was the truest. And Shaqeeq quoted Abdullah saying, "I listened (سمعت) from Rasulullah (Sallallahu Alaihi Wasallam) a word". And Hudaifah (RA) said, "Rasulullah (Sallallahu Alaihi Wasallam) told us (حَدَّثَنَا) two Ahaadith. And Abul Aaliyah (RA) quoted from Ibn Abbas (RA) and he quoted from the Prophet (Sallallahu Alaihi Wasallam) and he quoted from Allah. And Anas quoted from the Prophet (Sallallahu Alaihi Wasallam), who quoted from Allah (with the word عَنْ). And Abu Hurairah (RA) quoted from the Prophet (Sallallahu Alaihi Wasallam) who quoted from the Lord, the Exalted and Glorious.

Purpose of Tarjamatul Baab

It has already been stated that after Iman, knowledge has been given high importance in Islam. Now Imam Bukhari wants to tell us that the reliable knowledge is only that which is quoted from Rasulullah (Sallallahu Alaihi Wasallam) with authentic chain of narrators (Sanad). It is a well accepted fact near the learned scholars of Islam that the Sanad or authentic chain of narrators is an important thing in the Shari'ah. Here Imam Bukhari shows that the words like أخبرنا, حدثنا or أنبأنا etc, while narrating a Hadith are also taken from the Qur'an and Hadith and that these are not fabricated by the narrators themselves. He also is of the opinion that these three words are synonymous, while some scholars believe that the words أخبرنا and حدثنا denote a stronger authenticity than أنبأنا. Ibn Hajar says that the narrators of Hadith use the word 'حدثنا' if they have personally heard the Hadith from their teacher and 'akhbarana' if they read the Hadith in presence of their teacher.

He further says that the purpose of adopting this title for this Hadith is that this Hadith has been quoted in different chains with all these three words i.e., أخبرنا, حدثنا and أنبأنا.

Narrating Hadith with the word “Un” (عن)

When the Hadith is quoted with the word “Un”, from Rasulullah (Sallallahu Alaihi Wasallam), this Hadith is also taken as authentic. Whatever Rasulullah (Sallallahu Alaihi Wasallam) says is actually quoted from Allah, as Allah says:

“Nor does he say (aught) of (his own) Desire”. (53.003)

But what he (Sallallahu Alaihi Wasallam) quotes from Allah with the word “Un”(عن ربه) that is called the Hadith-e-Qudsi (حديث قدسي).

Hadith No. 60

Narrated Ibn 'Umar (RA)

Allah's Apostle said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree but felt shy to answer the others then asked, "What is that tree, O Allah's Apostle ?" He replied, "It is the date-palm tree."

Comments

Ibn Umar, when he was just a young boy, says that one day he was sitting with senior Sahaba al Kiram; Rasulullah (Sallallahu Alaihi Wasallam) asked the Sahaba, “which tree is like a Muslim and whose leaves do not fall?” The senior Sahaba could not immediately guess about this tree, Ibn Umar says that though he was young, he thought that it was the date tree but he did not dare to open his mouth in presence of senior Sahaba,

then Rasulullah (Sallallahu Alaihi Wasallam) himself told them that it was the date tree.

Similarities between a Muslim and the date tree

Ulema have suggested many similarities , viz.,

1. Both are straight and upright and resemble in Istiqamat (استقامت)
2. Both have very deep roots, the roots of the faith of a Muslim (إيمان) are very deep in his Qalb. It is reported in Tirmidhi , Nasai and Ibn Hibban on the authority of Anas that once Rasulullah (Sallallahu Alaihi Wasallam) recited the verse: *كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ* Then he (Sallallahu Alaihi Wasallam) said, “it is date tree”.
3. Each and every part of a date tree is useful, like its fruits, both ripe as well as unripe, leaves and stem etc. It is also used for medicinal purposes. Similarly every state of a Muslim is useful for him. His eating, drinking, sleeping, walking, earning livelihood are all counted as worship, hence useful for him.
4. Some say that both have male and female genders.
5. Some say that the date tree resembles a man because if its upper part is cut it becomes dead.
6. Some say that both have the attribute of love.
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Chapter 5 : The posing of a problem by the teacher to his students to test their knowledge.

Purpose of Tarjamatul Baab

In this Baab Imam Bukhari has got the previous

Hadith but has added a new title to this Baab. By doing so he wants to convey yet another thing which is important for learning and teaching of knowledge, i.e., the teacher should test the student. It clearly shows how significant the “Tarjamatul Baab” or titles of the chapters are important in this book.

Hadith No. 61

Narrated Ibn 'Umar (RA)

The Prophet said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree. The others then asked, "Please inform us what is that tree, O Allah's Apostle?" He replied, "It is the date-palm tree."

Comments

The teacher should test his students

By getting this Hadith here Imam Bukhari wants to impress that the teacher should off and on test his students, put questions before them in a little difficult way. By this the teacher gets an idea of the capability of his students.

Sometimes a junior knows more than his senior

Ibn Umar was just ten years old that time and he thought about the right answer whereas it did not strike the senior people.

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Chapter 6 :What has come about knowledge and the saying of Allah: “My Lord! Increase me in knowledge”. (20:114)

Recitation of the teacher (Muhaddith) and recitation of the student in presence of the teacher. Hasan, Thouri and

Maalik considered (القرءة علا الشيخ) recitation of the student in presence of the teacher as permissible. And some people have argued with the Hadith of Dhimam bin Thala’ba in favour of recitation of the student to the teacher as he asked the Prophet (Sallallahu Alaihi Wasallam), if Allah had ordered him that they (people) should offer Salaah? The Prophet (Sallallahu Alaihi Wasallam) said, yes. This is like recitation of the student in presence of the teacher. Dhimam then read the same to

his tribal people and it was allowed and Imam Maalik argued with that document which is read on people and then they say that such and such person was made as witness. And the student who recites the Qur'an in presence of the teacher (Muqri) and says that such and such person taught him.

Purpose of Tarjamatul Baab

In the previous Baab Imam Bukhari stated that one method of narrating an authentic Hadith is that the teacher narrates it and the student listens (قراءة القراءوة) (الشيوخ). In this Baab Imam Bukhari says that if a student reads a Hadith along with the chain in presence of his teacher and the teacher listens and ratifies (قراءة القراءوة علي) (الشيوخ), that is also an authentic way of narrating Hadith.

Hadith No. 62

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Narrated Anas bin Malik (RA)

"While we were sitting with the Prophet in the Musjid, a man came riding on a camel. He made his camel kneel down in the Musjid, tied its foreleg and then said: 'Who amongst you is Muhammad?' At that time the Prophet was sitting amongst us (his companions) leaning on his arm. We replied, 'This white man reclining on his arm.'"

He then addressed him, 'O Son of 'Abdul Muttalib.' The Prophet said, 'I am here to answer your questions.' The man said to the Prophet, 'I want to ask you something and will be hard in questioning. So do not get angry.' The Prophet said, 'Ask whatever you want.' The man said, 'I ask you by your Lord, and the Lord of those who were before you, has Allah sent you as an Apostle to all the mankind?' The Prophet replied, 'By Allah, yes.' The man further said, 'I ask you by Allah. Has Allah ordered you to offer five prayers in a day and night (24 hours).?' He replied, 'By Allah, Yes.' The man further said, 'I ask you by Allah! Has Allah ordered you to observe fasts during this month of the year (i.e. Ramadan)?' He replied, 'By Allah, Yes.' The man further

said, "I ask you by Allah. Has Allah ordered you to take Zakat (obligatory charity) from our rich people and distribute it amongst our poor people?" The Prophet replied, "By Allah, yes." Thereupon that man said, "I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dhimam bin Tha'laba from the brothers of Bani Sa'd bin Bakr."

Comments

Dhimam bin Tha'laba, who belonged to the clan of Bani Sa'd bin Bakr, came to Rasulullah (Sallallahu Alaihi Wasallam) riding on a camel. Ibn Sa'd has quoted from Al Waqdi that Tha'laba came during the 5th Hijra. Qurtubi has quoted that this incident is of 6th Hijra, while some others say that it is of 8th or 9th Hijra. It seems that this incident is of later years as here Tha'laba had come as a delegate and delegations (وفود) came to Rasulullah (Sallallahu Alaihi Wasallam) mostly during 9th Hijra. Secondly, here Tha'laba says that the delegate of Rasulullah (Sallallahu Alaihi Wasallam) had come to them; and Rasulullah (Sallallahu Alaihi Wasallam) sent the delegates to different places after the peace treaty of Hudaiba, which took place in 6th Hijra. Tha'laba tied his camel at the gate of Masjid Nabwi and came to Rasulullah (Sallallahu Alaihi Wasallam) who was in sitting posture leaning on his arm among his Sahaba in Masjid Nabwi (grand Musjid of Madina). Imam Maalik has concluded from this Hadith that the urine of the camel is pure, as regards the Salaah etc., as Tha'laba was allowed to tie his camel in the Musjid. Others differ with Imam Maalik on this as they say that the camel was tied at the

gate in such a way that his body was outside the Musjid. Then Tha'laba asked the people sitting there, who is Muhammad (Sallallahu Alaihi Wasallam) amongst them. **This shows that Rasulallah (Sallallahu Alaihi Wasallam) lived like a common man amongst the Sahaba** as the people coming from outside didn't find him in some distinguished manner. The Sahaba replied that the white man reclining on his arm is Muhammad (Sallallahu Alaihi Wasallam). The whiteness of Rasulallah (Sallallahu Alaihi Wasallam) was not like lime-white but was the whiteness mixed with redness that gave him extreme beauty.

Tha'laba asked Rasulallah (Sallallahu Alaihi Wasallam) that he would be asking him some questions and that he will be very hard in questioning. This was the time when the Sahaba were banned from asking the questions by the following verse of the Al-Qur'an,

O ye who believe! Ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-forgiving, Most Forbearing. (5:101)

Therefore, Sahaba usually looked forward for some outsider to come and ask some questions to Rasulallah (Sallallahu Alaihi Wasallam).

Why was Tha'laba was hard in questioning?

Rasulallah (Sallallahu Alaihi Wasallam) had sent a messenger to the people of Bani Sa'd bin Bakr inviting

them to enter into the fold of Islam. Tha'laba heard the message of Islam from this messenger and then he wanted to confirm the same from Rasulullah (Sallallahu Alaihi Wasallam). He wanted to know the truth and thought to ask some questions to Rasulullah (Sallallahu Alaihi Wasallam) in frank terms without any formalities. Some people say that he wanted to test the patience of Rasulullah (Sallallahu Alaihi Wasallam). Some are of the opinion that by this he meant to ask Rasulullah (Sallallahu Alaihi Wasallam) question in such a way so as to make him take oaths repeatedly.

Has Allah sent you as an apostle to whole mankind?

Imam Muslim has quoted that Tha'laba told Rasulullah (Sallallahu Alaihi Wasallam) that his (Rasulullah's (Sallallahu Alaihi Wasallam)) messenger had come to them and he informed them that he {Rasulullah (Sallallahu Alaihi Wasallam)} was the apostle of Allah. Rasulullah (Sallallahu Alaihi Wasallam) said, "he told the truth". Then Tha'laba asked as to who created the skies? Rasulullah (Sallallahu Alaihi Wasallam) said, "Allah". Then he asked who created the earth and the mountains? Rasulullah (Sallallahu Alaihi Wasallam) said, "Allah". Then he asked who placed the usefulness in them? Rasulullah (Sallallahu Alaihi Wasallam) said, "Allah". Then he told him that he was asking him by the One who created the skies and earth, fixed the mountains and placed the utilities in them, "Has Allah sent you as the apostle? Rasulullah (Sallallahu Alaihi Wasallam) said, "yes".

The man further said, "I ask you by Allah, has Allah ordered you to offer five prayers in a day and

night (i.e., 24 hours).?” He replied, “By Allah, Yes”. The man further said, “I ask you by Allah, has Allah ordered you to observe fasts during this month of the year (i.e., Ramadan)?” He replied, “By Allah, Yes”. The man further said, “I ask you by Allah, has Allah ordered you to take Zakat (obligatory charity) from our rich people and distribute it amongst our poor people?” The Prophet replied, “By Allah, yes”.

Thereupon that man said, “I have believed in all that with which you have been sent”.

Imam Bukhari and Imam Haakim are of the opinion that this man had already embraced Islam when he learnt about it from the messenger of Rasulullah (Sallallahu Alaihi Wasallam) and that he had just come to Rasulullah (Sallallahu Alaihi Wasallam) to authenticate what he had heard from the messenger. Ulema prove by this act of Tha’laba that **it is preferable to try to have more authentic chain (sanad) of narrators as regards the Qura’n and Hadith**. Imam Qurtubi, Imam Abu Dawood and some others are of the opinion that this man accepted Islam there only and was not a believer before.

There is no mention of Haj in this Hadith

Ulema have given different answers for this query, some say that the Haj had not become obligatory by that time, some say that the narrators have omitted it for the sake of brevity, while some others say that Haj was a routine act even among the infidels of Makkah, so there was no need to ask about it.

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Chapter 7 : What is mentioned regarding the hand to hand exchange (of books of knowledge), and the writing of knowledge by religious scholars to the countries.

Anas said that ‘Uthman got the Qur’an compiled and sent copies to far-off places. Abdullah bin Umar, Yahya bin Sa’id and Malik consider it permissible. Some people of Hijaz argued in favour of Munawala by the narration of the Prophet (Sallallahu Alaihi Wasallam), when Prophet (Sallallahu Alaihi Wasallam) got some instructions written to be given to the commander of the army, and told him (the commander) not to read them till he had reached such and such place. When that commander reached that place he read out what had been written to the people and informed them about the instructions of the Prophet (Sallallahu Alaihi Wasallam).

Purpose of the Tarjamatul Baab

In previous two chapters Imam Bukhari mentioned two ways of narrating the Hadith from a teacher and in this chapter he is mentioning further two methods i.e., Munawalah and Mukatabah.

What is Munawalah?

Munawalah is that the teacher gives his narrations

of Hadith in a written form to his student and tells him that these are his narrations. Second type of Munawalah is that the student writes the document of Hadith from his teacher and then shows it to him; the teacher testifies the document after checking it.

What is Mukatabah?

Mukatabah is that the teacher sends his narrations to the student in a written form. Imam Bukhari argues about the credence of Munawalah and Mukatabah by quoting an example of Hadhrat Usman who compiled the Qur'an in written form and then sent it to various cities. The second proof given by Imam Bukhari in this regard is a letter written by Rasulullah (Sallallahu Alaihi Wasallam) and handed over to the head of a secret mission (Abdullah bin Jahash), and where Rasulullah (Sallallahu Alaihi Wasallam) directed him to read the letter after reaching to a particular place on his way.

Hadith No. 63

Narrated 'Abdullah bin Abbas (RA)

“Once Allah's Apostle gave a letter to a person and or-

dered him to go and deliver it to the Governor of Bahrain. (He did so) and the Governor of Bahrain sent it to Chousroes, who read that letter and then tore it to pieces. (The sub-narrator (Ibn Shihab) thinks that Ibn Al-Musaiyab said that Allah's Apostle invoked Allah against them (saying), "May Allah tear them into pieces, and disperse them all totally.")"

Comments

Rasulullah (Sallallahu Alaihi Wasallam) started writing letters to various kings after the peace treaty of Hudaibiyah, which took place in 6th Hijra between Rasulullah (Sallallahu Alaihi Wasallam) and the infidels of Makkah, inviting them to the fold of Islam. The letter mentioned in this Hadith was given to a distinguished companion of Rasulullah (Sallallahu Alaihi Wasallam), Abdullah bin Huzafa Sahmi. He was told to deliver that letter to the governor of Bahrain. This letter was addressed to the king of Persia, called Chousroes. During those days Bahrain was under Persia, so it was easy to send the letter to the king of Persia through the governor of Bahrain. The governor of Bahrain handed that letter to the Chousroes, whose name was Purvaiz bin Harmuz bin Nowsheerwan. This man i.e., Purvaiz bin Harmuz bin Nowsheerwan, tore the letter of Rasulullah (Sallallahu Alaihi Wasallam) into pieces.

The fate of Chousroes dynasty

The governor of Bahrain handed over the letter of Rasulullah (Sallallahu Alaihi Wasallam) to Chousroes in which Rasulullah (Sallallahu Alaihi Wasallam) had invited him to accept the true religion of Islam. Chousroes

tore the letter into pieces. When this news reached Rasu-
lullah (Sallallahu Alaihi Wasallam), he (Sallallahu
Alaihi Wasallam) prayed to Allah that Chousroes may
be torn into pieces the way he tore his letter. After some-
time Chousroes was killed by his son Shairuviya. Later
Shairu killed all possible heirs to the throne. Shairu him-
self died because of poison that Chuosroes had kept in
his treasury labeled as medicine for increasing the sex-
ual strength. Shairuviya died after six months after tak-
ing this poison. In this way the whole dynasty of Chuos-
roes got finished which had ruled Persia for centuries.

Hadith No. 64

Narrated Anas bin Malik (RA)

*“Once the Prophet wrote a letter or had an idea of writ-
ing a letter. The Prophet was told that they (rulers)
would not read letters unless they were properly
stamped. So the Prophet got a silver ring made with
“Muhammad-ur-Rasulullah” (Muhammad Allah's
Apostle) engraved on it. As if I were just observing its
white glitter in the hand of the Prophet.*

Purpose of getting this Hadith here

Imam Bukhari wants to convey that it is better to

authenticate a letter or any written document with proper seal.

Comments

After the peace treaty of Hudaibiyah Rasulullah (Sallallahu Alaihi Wasallam) started writing letters to various kings. He (Sallallahu Alaihi Wasallam) was told that the kings do not entertain the letters which are not properly stamped by the sender. So Rasulullah (Sallallahu Alaihi Wasallam) got a seal made, it was a silver ring on which “Muhammad-ur-Rasulullah” was engraved in three lines in such a way that Allah was written in uppermost line, Rasul in central line and Muhammad in the lower line. It was done so to keep the name of Allah at the top. It is reported that the seal was made by Ya’li bin Ummaya.

Chapter 8 : That who sat at the farther end of a council. And that who found a place amongst a gathering and took his seat there.

Purpose of Tarjamatul Baab

In these chapters Imam Bukhari is teaching the etiquettes of a teacher and a student. Here Imam Bukhari is teaching the etiquettes to a student as to how he should attend his class. A student should sit wherever he gets place. He should not jump over the heads of others to get place in front. If he finds place in front is vacant he can then occupy that.

It is very unfortunate to run away from the place where Qur'an and Hadith is being taught. To sit at such a place never goes waste.

Hadith No. 65

Narrated Abu Waqid Al-Laythi (RA)

While Allah's Apostle was sitting in the Masjid with some people, three men came. Two of them came in front of Allah's Apostle and the third one went away. The two persons kept on standing before Allah's Apostle for a while and then one of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away. When Allah's Apostle finished his preaching, he said, "Shall I tell you about these three persons? One of them took refuge with Allah, so Allah took him into His refuge and accommodated him, the second felt shy from Allah, so Al-

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lah felt shy about him (and did not punish him), while the third turned his face from Allah and went away, so Allah turned His face from him likewise. "

Comments

Abu Waqid Al-Laythi (narrator of the Hadith)

He is amongst the famous Sahaba, Imam Bukhari and Ibn Hiban consider him from the people of Badr. There are 24 Ahaadith quoted on his authority out of which one is agreed upon. He died in 68 Hijra.

Three people came to Rasulullah (Sallallahu Alaihi Wasallam) when he (Sallallahu Alaihi Wasallam) was teaching the Sahaba. One person saw some vacant space in the circle and he adjusted himself there. Rasulullah (Sallallahu Alaihi Wasallam) later on said about this person that since this man came towards Allah's apostle, so Allah took him in His grace and mercy. The second person did not find any vacant space where he could sit, he felt shy and sat behind the gathering. "He felt shy", scholars have given two opinions about its meaning. One is that he felt shy from running away from the gathering of Rasulullah (Sallallahu Alaihi Wasallam). Others say that he felt shy in trespassing the people over their shoulders, so he sat at the back. Since he did not run away, so Rasulullah (Sallallahu Alaihi Wasallam) said that Allah also sheltered him in His mercy. The third person turned his face away from Rasulullah (Sallallahu Alaihi Wasallam) and left, so Rasulullah (Sallallahu Alaihi Wasallam) said that Allah also turned away from him i.e., became angry with him.

The lessons derived by Ibn Hajr (RA) from this

Hadith

- It shows the significance of sitting in the gatherings where Deen is being taught.
- It is preferable to sit in a circle in a religious gathering.
- It is preferable to sit and fill the gap if any present so that no gap is left.
- It is permissible to mention the harmful effects of bad deeds, it does not come in the backbiting if mention is made with the intention of reforming others.

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Chapter 9 : The saying of the Prophet (Sallallahu Alaihi Wasallam), Probably an informant may comprehend more than that who has heard directly from its source.

Purpose of Tarjamatul Baab

The scholars of Hadith have given different reasons as to why Imam Bukhari has chosen this title for this chapter , viz.,

1. One should not hesitate to learn from one who is below his rank in the level of knowledge.
2. The student may be knowing more than his teacher.
3. One can take the Hadith from one who only knows the Hadith but has not understood it himself, may be the listener understands it better than the narrator.

Hadith No. 66

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Narrated 'Abdur Rahman bin Abi Bakra's (RA) father

"Once the Prophet was riding his camel and a man was holding its rein. The Prophet asked, "What is the day today?" We kept quiet, thinking that he might give that day another name. He said, "Isn't it the day of Nahr (slaughtering of the animals of sacrifice)" We replied, "Yes." He further asked, "Which month is this?" We again kept quiet, thinking that he might give it another name. Then he said, "Isn't it the month of Dhul-Hijja?" We replied, "Yes." He said, "Verily! Your blood, property and honor are sacred to one another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience."

Comments

Ibn Abas says that Rasulullah (Sallallahu Alaihi Wasallam) delivered this sermon while riding a camel during Haj. In order to make the Sahaba to realize the

significance of the honour and sanctity of Muslims, Rasulullah (Sallallahu Alaihi Wasallam) first made them to keep in mind the sanctity of very important things in Islam like the day of Nahr (slaughtering of the animals of sacrifice), month of Dhul-Hijja and the Holy city of Makkah. This sermon was delivered by Rasulullah (Sallallahu Alaihi Wasallam) while performing Haj riding a camel. It is said that the man holding the rein of the camel was either Hadhrat Bilal or Umru bin Kharija or the narrator himself i.e., Abu Bakra, as per Ibn Hajr.

Lessons from the Hadith

1. It is permissible for a teacher to sit at a higher place while giving any lesson as Rasulullah (Sallallahu Alaihi Wasallam) was riding on a camel.
2. Exhortation for preaching Deen, those who have learnt should teach those who have not.
3. It is not a must that a preacher should be more knowledgeable than his audience.
4. The honour, life and property of a Muslim is sacred for all other fellow Muslims i.e., it is Haram (strictly forbidden and a grave sin) in Shari'ah to cause harm to a Muslim in terms of his honour, life or property. The honour of a Muslim gets harmed by backbiting or false allegations.

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Chapter 10 : The knowing of a thing precedes the words and deeds, according to the saying of Allah : “So know (O Muhammad) there is no god but Allah” (47:19). So Allah started with knowledge.

And that (religious) scholars are the inheritors of the Prophets, they inherited knowledge, one who obtained it (knowledge of Deen), obtained great fortune. And one who treads the path with intention of seeking knowledge, Allah makes his path to Jannat easy. And whoever gains it is lucky to follow the path to seek (religious) knowledge. Allah will lead his way to Paradise. Allah said: “It is only those who have knowledge among His slaves fear Allah”. And Allah said: “But no one will grasp their meanings except those who have knowledge”. (29:43). (And also Allah’s saying): “And they will say: Had we but listened or used our intelligence we would not have been among the dwellers of the blazing fire (67:10). And Allah also said: “Are

those who know equal to those who know not?”(39:9) And the Prophet (Sallallahu Alaihi Wasallam) said: “If Allah wants to do good to a person, He makes him comprehend the religion and of course knowledge is attained by learning”. Abu Zarr pointing towards his neck said:

“If you put the sword on this (my neck to kill me) and then I think that, before this sword could work, I can say even one sentence which I had heard from the Prophet (Sallallahu Alaihi Wasallam), I would surely say it. And the saying of the Prophet (Sallallahu Alaihi Wasallam), “It is incumbent upon those who are present to inform those who are absent”. And Ibn Abbas said: “Be Godly-wise, scholarly, juristic”. And it is said that a good instructor is the one who starts teaching people simple subjects of knowledge before teaching big (difficult) ones.

Purpose of Tarjamatul Baab

The title chosen by Imam Bukhari for this chapter is that the knowledge precedes both the words (قول) as well as the deeds (عمل). For both words as well as deeds the perfect intention (*Niyyat*) is an essential prerequisite and this is possible only after having the correct knowledge.

In this Chapter Imam Bukhari has quoted some verses of the Qura’n, some Ahaadith of Rasulullah (Sallallahu Alaihi Wasallam) and some statements from *Sahaaba* to emphasize the importance and excellence of acquiring the knowledge. He has not quoted any Hadith in this *Baab* or chapter, the reasons for that are same as mentioned in other chapters where he has quoted no Hadith.

Verse quoted by Imam Bukhari (RA)

Know, therefore, that there is no god but Allah (47:19)

In this verse the seeking of knowledge is first mentioned and then the deeds like seeking the forgiveness of sins etc. are mentioned. By getting this verse here Imam Bukhari wants to prove his point that the acquiring of knowledge precedes the words and deeds.

Those truly fear Allah, among His Servants, who have knowledge. (35:28)

In this verse Allah Ta'ala says that the knowledgeable people only fear Allah. Having the fear of Allah is a feeling which one earns only after getting the knowledge. Secondly the Taqwa or fear of Allah is a highly desired thing in Shariah. It is acquired only after getting knowledge, which also shows the significance of knowledge.

But only those understand them who have knowledge. (29:43)

They will further say: "Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!" (67:10)

"Are those equal, those who know and those who do not know? (39:09)

These verses also clearly show the excellence of knowledge and the Ulema.

Ahaadith quoted by Imam Bukhari (RA)

And the Ulema are the heirs of prophets

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They inherited knowledge – one who got a portion from it he got abundant).

This is a part of a Hadith which is quoted on the authority of Hadhrat Abu Dharr by Imam Ahmad, Tirmidhi and Abu Dawood. Some people question the authenticity of this Hadith, as Imam Bukhari has mentioned it here and also in his Tarikh-i-Kabeer, that adds to its authenticity, though he has not termed it Hadith. In this Hadith the Ulema have been described as the inheritors of Prophets. We know that the Prophets are the greatest people on earth. This greatness of Prophets is not because of wealth or kingship etc., but because of the knowledge of Reality which prophets had been given by Allah better than any one else. The Hadith says “They inherited knowledge”, it shows that the greatness of Prophets is because of knowledge only and that any one who gets greatness from the Prophets is again because of knowledge.

One who travels on the way desirous of acquiring knowledge, Allah makes his way to Jannat easy.

This Hadith is quoted by Imam Muslim on the authority of Abu Huraira, it is also reported on the au-

thority of Abu Dharda with some difference in words. Imam Bukhari has quoted it in his *Ta'leeqat* i.e., in *Tar-jamatul baab*. This Hadith indicates as to how much Allah (SWT) likes the bondsman to acquire knowledge. One who does so Allah makes his way to *Jannat* easy, that is he gets the successfulness in performing the righteous deeds which in turn pave his way to enter *Jannat* with ease.

And Allah's apostle (saw) said that one with whom Allah wants to do good, He gives him the understanding of Deen).

This Hadith is quoted on the authority of Hadhrat Mu'aawiya, Imam Bukhari has termed it as a Mursal Hadith in the coming chapters. This Hadith says that if some one is given the understanding of Deen, it clearly shows that Allah is doing good with him. Allah gives the understanding of Deen to His beloved ones only.

And the knowledge is got by learning.

This is the part of same Hadith which is quoted by Tabarani on the authority of Hadhrat Mu'aawiya. Knowledge comes through proper learning from the teachers: This Hadith tells us that the knowledge comes through proper learning from the learned teachers and not alone by self study. One self studied teacher once said that he has not shaved his head for 40 years because Rasulullah (Sallallahu Alaihi Wasallam) has forbidden from it, and quoted the Hadith:

Here in this Hadith the word is “*Hilaq*” with the *kasra* of letter ‘*Laam*’, which is the plural of “*Halqatun*” which means to sit in a circle in a gathering, since this man had not read from any teacher so he was reading the letter ‘*Laam*’ with the ‘*Nasab*’, which means ‘to shave head’.

Statements of Sahaaba quoted by Imam Bukhari (RA)

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And Abu Zar said, ” if you put sword at this , pointed towards his neck , and I think that I can convey a word, which I have heard from Rasulullah(saw) , before you will use it(the sword at my neck) , I will definitely convey it”).

Dharmi has quoted this statement of Abu Zar. Abu Zar was very strictly following the principles of Shariah. He used to rebuke people for living luxurious life. Ameerul Mumineen Hadhrat Usman asked him to leave Madina. He then went in seclusion at Rabdha and died there only. Once he came for Haj and was teaching people Shariah at Minah, some one told him that he was not supposed to do that, and it was at this occasion that he made above quoted statement.

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And Ibne Abbas said, ”Be Godly- wise , scholarly , jurist.

Rabbani (Godly) is derived either from Rabb (Lord) or from *Tarbiat*(Nurturing), if it is taken from

Rabb, then it means ‘to be pious or Godly’ and if it is taken from Tarbiat, then it would mean ‘to be from those scholars who nurture others with knowledge’. Some say that it means those scholars who perform righteous deeds after acquiring knowledge. Hukma’ are those who have been given the real understanding of Deen, Ulema are those who have been given the knowledge of Deen with the fear of Allah and the Fuqaha are those who as per Hasan Basri are:

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Faqih is one who is ascetic in the world , has perception of his Deen and is persistent in the worship of his Lord).

Miniature knowledge

It is said that here Imam Bukhari means the knowledge of offshoots or branches of *Deen*.

Great knowledge

It is said that here Imam Bukhari means the knowledge of roots or principles of *Deen*.

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Chapter 11 : Rasulullah (Sallallahu Alaihi Wasallam) used to look for a suitable time to advice and teach Sahaaba lest they might not get bored.

Purpose of Tarjamatul Baab

By this title Imam Bukhari wants to convey that

one should not bore the students: while teaching, one should advise others when they are ready to listen and show eagerness and zeal.

Hadith No. 67

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Narrated Ibn Mas'ud (RA)

The Prophet used to take care of us in preaching by selecting a suitable time, so that we might not get bored.

(He abstained from pestering us with sermons and knowledge all the time).

Comments

Allah Ta'ala says in the Qur'an,

"Therefore give admonition in case the admonition profits (the hearer)". (87:9)

It was a habit of Rasulullah (Sallallahu Alaihi Wasallam) to take care of his companions in all respects. Even while teaching them about *Deen*, he would not bore them by constant preaching. He would select a suitable time when the Sahaaba would be free and fresh to listen. It is not appropriate to teach for long time at a stretch. Rasulullah (Sallallahu Alaihi Wasallam) used to give them break of some days in a week.

“Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner”.

Hadith No. 68

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Narrated Anas bin Malik (RA)

The Prophet said, "Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam)."

Comments

This is a wonderful piece of teaching for all those who want to preach Islam. There are preachers who usually present the Islam to people in quite horrifying way with the result the people usually run away from Islam. These people only warn the people about Hellfire and scold them too much for their bad deeds. In this Hadith Rasulullah (Sallallahu Alaihi Wasallam) gives the golden advice to the preachers of Islam that they should not make things related to Islam hard for people but should try to make it easy for them and also give them the glad tidings. It does not mean that we should not warn people against doing the bad deeds but at the same time we should pat them and motivate them for shunning away the bad deeds. This Hadith also is a

guideline for the jurists (*Fuqaha*) of Islam that they should try to keep easiness in mind while issuing the *Fa-taawa* (legal opinion).

Chapter 12 : One who fixes special days to teach the students.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that it is better to fix up a known schedule for teaching so that it becomes convenient to both the teacher as well as the students. He proves this point with the proof from the deeds of the Sahaaba. It is also said that some people consider this type of time table Bid'at , Imam Bukhari wants to disprove their point.

Hadith No. 69

Narrated Abu Wail (RA)

'Abdullah used to give a religious talk to the people on every Thursday. Once a man said, "O Aba 'Abdur-Rahman! (By Allah) I wish if you could preach us daily." He replied, "The only thing which prevents me from do-

ing so, is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet used to do with us, for fear of making us bored."

Comments

Hadhrat Abdullah bin Mas'ood used to preach on Thursdays. Someone, probably Yazid bin Mu'awiya Nakha'ee, asked him as to why he did not preach them daily. He told them that he did so because it was the practice of Rasulullah (Sallallahu Alaihi Wasallam) not to preach daily. Rasulullah (Sallallahu Alaihi Wasallam) did not like to bore the people with daily religious talks, he would see their eagerness and convenience first and then deliver his sermons.

Chapter 13 : If Allah wishes good to a person, He bestows him with the understanding of Deen.

Purpose of Tarjamatul Baab

After mentioning the etiquettes of a student and the teacher, Imam Bukhari says that to understand the religion of Islam in its proper context is a great favour of Allah and this understanding of Islam is not a self achieved thing but a gift given by Allah. Secondly it also shows the excellence of Ulema (learned scholars) over others.

Hadith No. 70

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Narrated Hadhrat Muawiya (RA)

I heard Allah's Apostle saying, "If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah.

(And remember) that this nation (true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path till Allah's order (Day of Judgment) is established."

Comments

Ibn Hajr says that there are three aspects in this Hadith, viz:

1. The Excellence of *Tafaquh fi Deen* (understanding of Islam).
2. Allah is the Real Giver.
3. One group of righteous people will always remain .

Rasulullah (Sallallahu Alaihi Wasallam) in this Hadith says that the real good in this world is the understanding of Islam. If any body is given this understanding it means that that person is in the good books of Allah. It is said that someone saw Imam Muhammad , the famous student of Imam Abu Haniefa , in the dream after his death and asked him as to what was done with him in the grave . He said that he was told by Allah ,” Oh Muhammad , why are you so much afraid ? , if I had

to give you punishment then I would have not given you the *Fiqh*, the understanding of Islam.” From this one can understand the significance of this treasure i.e., the *Fahm-e-Deen* or the understanding of Islam.

Second part of this Hadith says that Allah is the real giver of whatever bounty there is and that Rasulullah (Sallallahu Alaihi Wasallam) is just the distributor. It can also mean that the real owner of good is Allah and he had given it to Rasulullah (Sallallahu Alaihi Wasallam) and he was just the distributor. It can also mean that Rasulullah (Sallallahu Alaihi Wasallam) says the words of wisdom to one and all equally but the people understand it differently as per the intelligence given to them by Allah.

Third part of the Hadith says that there will always remain one group of people who will be at the right path. This world will be never without these pious people till the day of judgment. It is said in another Hadith that the day of judgment will not commence till there is even a single person on earth saying “Allah, Allah”.

Imam Bukhari says that these people are scholars (أهل العلم).

Imam Ahmad says that these people are Sunnites (أهل السنة).

Some people say that these people are Mujahideen (مجاهدين).

Imam Nawwawi says that this group includes all people like the Ascetics, Jurists, Mujahideen, Muhadditheen and those who persuade people for right deeds.

This Hadith also tells us the importance of Ulema.

Chapter 14 : Comprehension of knowledge.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that the people differ in the level of their intelligence and that not only knowledge but the power of understanding is also important.

Hadith No. 71

Narrated by Mujahid (RA)

I travelled with Ibn Umar towards Madina and I didn't hear from him any Hadith except one. He said:

"We were with the Prophet and a spadix of date-palm tree was brought to him. On that he said, "Amongst the trees, there is a tree which resembles a Muslim." I wanted to say that it was the date-palm tree but as I was the youngest of all (of them) I kept quiet. And then the Prophet said, "It is the date-palm tree."

Comments

Sahaaba were very cautious in narrating Hadith

In this Hadith a famous Taaba'ee namely Muja-hid, says that he traveled with Ibn Umar and the latter did not narrate any Hadith. This was the usual practice of Sahaaba like Hadhrat Abu Bakr and Hadhrat Umar, Ibn Umar was also from them. This was because they feared that lest they might not attribute anything towards Rasulullah (Sallallahu Alaihi Wasallam) which he did not mean in his sayings. Ibn Umar usually would quote a Hadith when asked to do so.

Every body does not understand the same meaning from Qur'an and Hadith

Rasulullah (Sallallahu Alaihi Wasallam) asked a question to the Sahaaba and only a young boy namely Ibn Umar could guess the right answer whereas the senior Sahaaba could not do so.

***Tafaqquh fi Deen* is a great gift of Allah**

Tafaqquh fi Deen is a great blessing of Allah. In another narration it is mentioned that when Ibn Umar told his father—Hadhrat Umar that he was the only person knowing the answer but he, being young, did not open his mouth due to humility. Hadhrat Umar told him that he would have felt very happy if he (i.e., Ibn Umar) would have given the answer which others were not knowing. This happiness of Hadhrat Umar shows that *Tafaqquh fi Deen* is a great blessing.

Chapter 15 : To envy knowledge and wisdom.

And Umar said, “learn knowledge before becoming a leader or chief”. Abu Abdullah (Imam Bukhari) said “and also after becoming chief”. And indeed Sahaaba learned knowledge in their old age.

Purpose of Tarjamatul Baab

الاغْتِبَاطُ فِي الْعِلْمِ وَالْحِكْمَةِ Envyng knowledge and understanding of *Deen*

To be jealous of someone is forbidden and very bad but to envy someone for his good habits or achievements is not only good but also recommended. Here Imam Bukhari says that if there is something to be worth envying, it is the knowledge and understanding of *Deen* (i.e., the religion of Islam).

وَقَالَ عُمَرُ : تَفَقَّهُوا قَبْلَ أَنْ تَسُودُوا And Umar said, “Learn knowledge before becoming a leader or chief”.

It is a wonderful piece of advice from Hadhrat Umar (RA) that one should first learn knowledge then only accept an official post or any other responsibility. Imam Shaafa’ee says:

when some young person sits on some responsible post , he remains deprived of large part of knowledge).

If someone becomes a chief at a young age then he feels shy in learning from juniors.

وَقَالَ أَبُو عَبْدِ اللَّهِ : وَبَعْدَ أَنْ تَسُودُوا And Abu Abdullah said, “and after becoming a chief”.

Here Abu Abdullah means Imam Bukhari him-

self and he adds to the saying of Hadhrat Umar (RA) - "Learn knowledge before becoming leader or chief" that one should not stop learning even after becoming a chief or leader.

و قد تعلم أصحاب النبي في كبر سنهم And indeed Sahaaba learnt knowledge in old age).

This is another important thing which one should remember that the age should be no bar to learn. We have with us the example of Sahaaba who acquired/learnt knowledge when most of them were elderly. After embracing Islam, the Sahaaba remained busy with Jihad etc. and they got free time only in old age and they continued learning in that old age as well.

Hadith No. 72

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Narrated 'Abdullah bin Mas'ud (RA)

The Prophet said, "Do not wish to be like anyone except in two cases. (The first is) a person, whom Allah has given wealth and he spends it righteously; (the second is) the one whom Allah has given wisdom (the Holy Qur'an) and he acts according to it and teaches it

to others."

Comments

Good things are worth envying, but there are so many good things and people differ to a large extent in their judgment about what is more good and what is less good.

This Hadith tells us that if there is anything really and extremely good and useful, that is the spending of wealth in the way of Allah and secondly the learning and teaching of the Qur'an. The generosity and open-handedness is the attribute of Allah, so Allah likes that person very much who possesses this attribute. Spending wealth in the name of Allah is most burdensome for one's baser self or Nafs.

The greatest treasure on the face of earth is the treasure of the Qur'an.

Is envying permissible only in these two things?

No, it is permissible in all good things, here only these two things are mentioned in order to convey their great significance.

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Chapter 16 : What has been said about the journey of Musa (AS) (when he sailed) in the sea to meet Khadir (AS).

And the statement of Allah: "Shall I follow you on con-

dition that you should teach me right knowledge of what you have been taught?”

Purpose of Tarjamatul Baab

Various purposes that have been described by Ulema are:

One should exert to achieve that thing which is enviable, like acquiring of knowledge.

It is preferable to undertake journey for learning.

One should not hesitate to learn even after becoming a leader or chief as Musa (AS) went to learn from Khadir (AS) after the former had been conferred with prophethood.

Hadhrat Sheikh-ul-Hind (RA) says that here Imam Bukhari (RA) actually wants to explain the saying of Hdhrat Umar i.e., “Learn before becoming a chief”. Imam Bukhari (RA) says that one should continue learning even after becoming a chief as is evident from the act of Musa (AS) after becoming the Prophet.

Hadhrat Shah Waliullah Delhvi (RA) says that by this chapter Imam Bukhari (RA) wants to exhort for taking pains in the way of acquiring knowledge. Some people say that it proves the permissibility of undertaking a voyage by sea for acquiring knowledge.

Hadith No. 73

Narrated Ibn 'Abbas (RA)

That he differed with Hur bin Qais bin Hisn Al-Fazari regarding the companion of (the Prophet) Moses. Ibn 'Abbas said that he was Khadir. Meanwhile, Ubai bin Ka'b passed by them and Ibn 'Abbas called him, saying "My friend (Hur) and I have differed regarding Moses' companion whom Moses, asked the way to meet. Have you heard the Prophet mentioning something about him? He said, "Yes. I heard Allah's Apostle saying, "While Moses was sitting in the company of some Israelites, a man came and asked him. "Do you know anyone who is more learned than you? Moses replied: "No." So Allah sent the Divine Inspiration to Moses: 'Yes, Our slave Khadir (is more learned than you.)' Moses asked (Allah) how to meet him (Khadir). So Allah made the fish as a sign for him and he was told that when the fish

was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khadir). So Moses went on looking for the sign of the fish in the sea. The servant-boy of Moses said to him: Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Moses said: 'That is what we have been seeking? (18.64) So they went back retracing their footsteps, and found Khadir. (And) what happened further to them is narrated in the Holy Qur'an by Allah. (18.54 up to 18.82)

Comments

Hadhrat Khadir (AS)

Khadir is a surname and not the name. It means “green”. Imam Bukhari has quoted a Hadith on the authority of Abu Huraira , which says ,

(Indeed he was named Khadir because whenever he sat on dry grass it used to turn green).

Was Khadir (AS) a prophet ?

There has been a lot of debate whether Khadir (AS) was a prophet or not. Imam Qurtubi says that the majority of Ulema are of the opinion that Khadir (AS) was a prophet, he says that the verse of the Qur'an quoted here also indicates that he was a prophet because it is not permissible for a prophet to learn from one who is not a prophet. However, there is a group of Ulema who are of the opinion that he was not a prophet but was a *wali* (holy man).

Is Khadir (AS) still alive?

This point is also quite debatable amongst the Ulema whether Khadir (AS) is alive or not. Imam Nawwawi and many others, particularly the Sufis or mystics believe that he is still alive. There are so many things famous about the meetings of Khadir (AS) with different people. On the other hand many people including Imam Bukhari believe that he is not alive. The latter group substantiate their view by quoting a Hadith which has been quoted by Imam Muslim on the authority of Ibn Umar in which Rasulullah (Sallallahu Alaihi Wasallam) once after offering Isha Salaah said:

“Do you see your this night ?, there will be no one alive (from those who are alive today) on the face of earth after one hundred years from now.”(Muslim)

From this Hadith, these people infer that this statement included Khadir (AS) as well, so he must have also died after that century. Others say that it is also possible that Khadir (AS) was not included in this statement, either because he was not that time on the face of earth but was in sea or he was excluded like Iblees and Hadhrat Eisa (AS).

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Chapter 17 : Saying of the Prophet (Sallallahu Alaihi Wasallam), “O Allah! Teach him the knowledge of the Book (Al-Qur’an).”

Purpose of Tarjamatul Baab

In the previous chapter, Ibn Abbas’s level of understanding the Deen was mentioned, here Imam Buk-

hari wants to say that this excellence of Ibn Abbas was due to the Dua of Rasulullah (Sallallahu Alaihi Wasallam). Secondly it also shows the excellence of both the knowledge as well as the person of Ibn Abbas. Thirdly it also shows that this excellence is not earned but one gets it by the grace of Allah .

Hadith No. 74

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Narrated Ibn 'Abbas (RA)

*"Once the Prophet embraced me and said, "O Allah!
Bestow on him the knowledge of the Book (Qur'an)."*

Comments

When did Ibn Abbas (RA) get this Dua?

This incident is reported in Bukhari (Kitab-ut-Taharah), Muslim and other books of Hadith with different words. It is said that this incident took place when Ibn Abbas, who that time was very young (minor), spent a night in the house of Rasulullah (Sallallahu Alaihi Wasallam). When Rasulullah (Sallallahu Alaihi Wasallam) started offering Salaah, Ibn Abbas joined Rasulullah (Sallallahu Alaihi Wasallam) in his Salaah and stood behind him, Rasulullah (Sallallahu Alaihi Wasallam) caught hold of him and got him forward, Ibn Abbas again went back. After finishing the Salaah, Rasulullah (Sallallahu Alaihi Wasallam) asked him as to why didn't

he stand parallel to him in Salaah? Ibn Abbas replied,
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“Does it behoove to anyone that he would offer Salaah parallel to you when you are the Apostle of Allah.”

Rasulullah (Sallallahu Alaihi Wasallam) became very happy with this answer of Ibn Abbas and made the above mentioned Dua in his favour. Second reason, which is more famously reported in connection with this Hadith is that once Rasulullah (Sallallahu Alaihi Wasallam) went to attend the call of nature, Ibn Abbas saw this and he anticipated that once Rasulullah (Sallallahu Alaihi Wasallam) would come out from there he would need water for ablution. So, he (Ibn Abbas) placed water for Rasulullah (Sallallahu Alaihi Wasallam) in anticipation. When Rasulullah (Sallallahu Alaihi Wasallam) came out after attending the call of nature, he saw water there. He (Sallallahu Alaihi Wasallam) was very happy and enquired who kept that water there. He (Sallallahu Alaihi Wasallam) was told that it was kept by Ibn Abbas, who was a young boy that time. Seeing this extraordinary wit of Ibn Abbas Rasulullah (Sallallahu Alaihi Wasallam) made the above mentioned Dua for him. This Dua for Ibn Abbas by Rasulullah (Sallallahu Alaihi Wasallam) has come with different words, quoted in different narrations, viz.,:

What is meant by Al-Kitab, Fiqh and Hikmah?

Ibn Hajr says that al-Kitab here means the Qur'an and Hikmah means the Sunnah. Some say that it (this Dua) means the understanding of the Qur'an. Some say

that it means the fear of Allah or intelligence or understanding of Allah (SWT). Ibn Hajr says that that the most appropriate meaning here seems “the understanding of the Qur'an”.

Chapter 18 : When (at what age) is the listening of a young (boy) dependable?

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to say that it is not a must to be mature enough for narrating the Hadith and that the young age is no bar for this. If a youngster has enough understanding his narration is acceptable despite his young age.

There was a debate between Imam Ahmad bin Hanbal and Imam Yahya bin Mu'een over this issue. The former was of the opinion that the Hadith narrated by youngsters is reliable while the latter was saying that it was not reliable. Yahya bin Mu'een substantiated his view by the fact that in the battle of Badr the young Sa-haaba, like Ibn Umar, were returned and not allowed to participate in the battle. To this, Ibn Hajr says that participating in the battle needs more strength and remembering of Hadith cannot be compared with that.

Hadith No. 75

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Narrated Ibn 'Abbas (RA)

Once I came riding a she-ass and had (just) attained the age of puberty. Allah's Apostle was offering the prayer at Mina. There was no wall in front of him and I passed in front of some of the row while they were offering their prayers. There I let the she-ass loose to graze and entered the row, and nobody objected to me.

Comments

Walking in front of one who is offering a Salaah

Ibn Abbas says that while he was riding on a she-ass he passed in front of some of the rows while Rasulullah (Sallallahu Alaihi Wasallam) was leading a congregational Salaah and no one objected i.e., neither Sa-haaba nor Rasulullah (Sallallahu Alaihi Wasallam). Ibn Aseer says that by saying so Ibn Abbas wants to convey that when passing of a she-ass does not spoil the Salaah, how is it possible that passing of a woman in front of one who is performing a Salaah will spoil his Salaah. Some people had this belief that if a woman passes in front of a person who is offering a Salaah, his Salaah gets spoiled.

And had (just) attained the age of puberty

There are different opinions about the age of Ibn Abbas at the time when Rasulullah (Sallallahu Alaihi Wasallam) left this world. Majority of Ulema are of the opinion that he was thirteen years of age that time. He

was born three years before Hijrah in Shoab-e-Abi Taalib. It is learnt from this Hadith that if a child is mature enough his narration can be relied upon as this Hadith of Ibn Abbas was taken by the Muhadditheen despite the fact that Ibn Abbas had narrated it before he had attained the sexual maturity.

To describe the situation, deed or the state of Rasulullah (Sallallahu Alaihi Wasallam), his 'state' (حال) is also Hadith like his 'words' (قال)

In this Hadith Ibn Abbas is not quoting some statement of Rasulullah (Sallallahu Alaihi Wasallam) but is describing a situation related to Rasulullah (Sallallahu Alaihi Wasallam), this also comes in the definition of Hadith.

Hadith No. 76

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Narrated Mahmud bin Rabi'a (RA)

When I was a boy of five, I remember, the Prophet took water from a bucket (used for getting water out of a well) with his mouth and threw it on my face.

Comments

Mahmud bin Rabi'a was from Ansaar and was five years of age when Rasulullah (Sallallahu Alaihi

Wasallam) left this world. He was the son in law of Ubada bin Saamit and used to stay in Madina. Since he was very young so most of the narrations that he has quoted are from Sahaaba and not Rasulullah (Sallallahu Alaihi Wasallam) himself. This Hadith quoted by him is taken by the Muhadditheen despite the fact that he was only five years of age at that time. This also shows that if a child is mature enough to understand a particular thing, his quotation is acceptable near Muhadditheen. He says that Rasulullah (Sallallahu Alaihi Wasallam) took some water in his mouth and then threw it on his (Mahmud bin Rabi'a's) face. It is said that Rasulullah (Sallallahu Alaihi Wasallam) did it either as a fun or in order to invoke blessings for Mahmud bin Rabi'a.

Chapter 19 : To go out (of home) in search of knowledge.

And Jaabir bin Abdullah travelled for one month to get a single Hadith from Abdullah bin Unais.

Purpose of Tarjamatul Baab

Imam Bukhari wants to further stress the importance of acquiring knowledge so much so that one should not hesitate to leave even his home for this. There are sayings of Rasulullah (Sallallahu Alaihi Wasallam) which tell us that one should leave his home

only when extremely necessary, viz:

“No one should travel by sea except a Haj or Umrah pilgrim or Mujahid fighting in the way of Allah (Sunan Abu Dawood)

*“Do not travel except for three Musjids” (Bukhari)
(three Musjids:- Makkah Mukarramah, Madina Sharief
and Baitul Maqdis)*

But to undertake journey for learning is always recommended. In earlier chapter Imam Bukhari got the Hadith in which Ibn Abbas traveled riding a she-ass for learning, now he is getting the Hadith in which Musa (AS) undertakes sea voyage for learning purposes. In the earlier chapter there was mention of a controversy between Ibn Abbas and Hur bin Qais, since Ibn Abbas was very young, so Imam Bukhari thought it proper to talk, in between, about the least age at which the narration of a Hadith can be taken as reliable. Imam Bukhari, in order to substantiate his point that one should travel for learning, quotes the example of Hadhrat Jaabir who traveled a distance of one month in order to listen a single Hadith from Hadhrat Unais and then got the Hadith which shows how Hadhrat Musa (AS), despite being a Prophet took all the pains of a long journey up to Hadhrat Khadir .

Abu Ayub Ansari travels from Madina to Egypt for a single Hadith

Imam Ahmad and Humaidi have quoted in their Masaaneed (books of Hadith) that Abu Ayub Ansari

traveled all the way from Madina to Egypt to listen just a single Hadith from Uqba bin Aamir.

What is the status of the sayings or deeds of earlier Prophets quoted in the Qur'an or Hadith for us?

Majority of the Ulema say:

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(What Allah has quoted for us without refuting or what Rasulullah (Sallallahu Alaihi Wasallam) has quoted to us without refuting makes it obligatory for us that it is the Shariah of our Prophet (Sallallahu Alaihi Wasallam)).

(kashful Asrar, Kashfuk Baari)

Hadith No. 77

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Narrated Ibn 'Abbas (RA)

“That he differed with Hur bin Qais bin Hisn Al-Fazari regarding the companion of the Prophet Moses. Meanwhile, Ubai bin Ka'b passed by them and Ibn 'Abbas called him saying, "My friend (Hur) and I have differed regarding Moses' companion whom Moses asked the way to meet. Have you heard Allah's Apostle mentioning something about him? Ubai bin Ka'b said: "Yes, I heard the Prophet mentioning something about him (saying) while Moses was sitting in the company of some Israelites, a man came and asked him: "Do you know anyone who is more learned than you? Moses replied: "No." So Allah sent the Divine Inspiration to Moses: '--Yes, Our slave Khadir is more learned than you. Moses asked Allah how to meet him (Al-Khadir). So Allah made the fish a sign for him and he was told when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khadir). So Moses went on looking for the sign of the fish in the sea. The servant-boy of Moses said: 'Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Moses said, 'That is what we have been seeking.' So they went back retracing their footsteps, and found Kha,dir. (and)

what happened further about them is narrated in the Holy Qur'an by Allah." (18.54 up to 18.82)

Comments

This Hadith has already been discussed.

Chapter 20 : The excellence of one who learns and (then) teaches (others of his knowledge).

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to state the significance of the student as well the teacher.

Hadhrrat Sheikh-ul-Hind says that in previous chapters Imam Bukhari stressed on learning and in this chapter he stresses on teaching.

Hadith No. 78

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Narrated Abu Musa (RA)

"The Prophet said, 'The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has revealed through me (the Prophets) and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land.)'"

Comments

What is guidance (هدى)

Guidance (هدى) has two meanings, viz.:

1. To show the way (إراءة الطريق), the Qur'an uses this word Huda in this meaning at many places, viz;

This is the Book; in it is guidance sure, without doubt, to those who fear Allah. (2.2)

Verily this Qur'an doth guide to that which is most right (or stable), and giveth the Glad Tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward; (17:9)

2. To help in achieving the goal (إيصال الي (المطلوب), the Qur'an uses this word Huda in this meaning also, viz.,

And shown him the two high ways? (90:10)

It is true thou wilt not be able to guide every one, whom thou lovest; but Allah guides those whom He will and He knows best those who receive guidance. (28:56)

Knowledge (العلم)

Ibn Hajr says ,

Knowledge is to know the proofs of Shariah).

Obviously the proofs of Shariah can be learnt only from the Qur'an and Hadith. So, knowledge here means the knowledge of the Qur'an and Hadith.

Abundant Rain (الغيث الكثير)

The Divine knowledge and the guidance which was bestowed upon Rasulullah (Sallallahu Alaihi Wasallam) has been compared with the abundant rain in this Hadith. The abundant rain, when it falls on the dry and dead land irrigates it and induces new life

into it. Similarly Rasulullah (Sallallahu Alaihi Wasallam) was sent to the world at a time when mankind was passing through one of the darkest periods of history. The Divine water of the knowledge and guidance that was bestowed upon Rasulullah (Sallallahu Alaihi Wasallam) irrigated the dry and dead land of the hearts of people. This Divine water that sprinkled out from the blessed Qalb of Rasulullah (Sallallahu Alaihi Wasallam) caused the rejuvenation of the knowledge as well as the spiritual and moral values of mankind. The Divine knowledge presented to the world by Rasulullah (Sallallahu Alaihi Wasallam) vitalizes the dead and dry hearts of people like the rain water revitalizes the dead and dry land. Someone has rightly said:

*“I drank cup after cup
Neither the wine finished nor my thirst quenched”*

Three kinds of land

1. Soft and fertile land: This type of land utilizes the rain to its full advantage. It accepts the rain, absorbs it and then grows vegetation, fruits and flowers of various varieties and what not.

2. Hard land: It neither absorbs the rain water nor grows any vegetation etc., but it holds the water which can then be used for irrigation, drinking and other purposes .

3. Barren land: It neither absorbs nor holds water and the whole rainfall on such land goes waste.

Three kinds of people

Those who learn the knowledge of the Qur'an and Hadith, practice it and then teach others. These people benefit themselves from this knowledge and others also benefit from them. These type of people have been compared with first kind of fertile land .

Those who benefit others but do not get benefited themselves from the knowledge they learn like those Ulema who teach others but do not practice themselves; these people have been compared with hard land which does not absorb water but only stores it .

Those people who do not bother at all to pay attention towards this Divine knowledge which was bestowed upon Rasulullah (Sallallahu Alaihi Wasallam), these people have been compared with barren land which neither absorbs nor stores the rain water. One opinion about these people is that these are non believers.

Chapter 21 : The lifting of knowledge and appearance of ignorance.

And Rabee'a said, "It does not behoove a person possessing any share of knowledge to waste himself (i.e., his life).

Purpose of Tarjamatul Baab

By selecting this title for this chapter Imam Bukhari wants to emphasize the importance of knowledge and the scholars. The world will survive till the real

scholars of Deen are present in the world, when the world will become devoid of the real scholars of Deen, that will be the sign of nearness of the day of judgment. Hadhrat Sheikh-ul-Hind says that here the author wants to emphasize the importance of the knowledge of Deen and its preaching.

It does not behoove a person possessing any share of knowledge to waste himself

Rabee'a during his time, was a great scholar and Mufti of Madina al-Munawwara and Imam Maalik was amongst his students. This is a golden advice of Rabee'a which has been quoted here by Imam Bukhari in which he says that since the knowledge is very precious, so **it is mandatory for the learned scholars of the knowledge of Deen that they should live with dignity, honour and that they should neither do any such thing which is against the status of a scholar nor should they waste their life for ordinary mundane benefits.** It seems that Rabee'a also wants to advise the scholars of Deen not to stop teaching. If the scholars stop teaching and engage themselves in low and contemptible things that will ultimately result in vanishing of knowledge from them.

The ways through which knowledge will be wasted

1. The learned scholars will leave teaching and will engage themselves in mundane things.
2. The learned scholars will not give due respect and reverence to knowledge—learning and teaching.
3. To teach the knowledge to those who are not worth it, is also as good as wasting it. There is a Hadith

in Mishkaat—Kitaab-ul-Ilm, which says:

*“Teaching the knowledge to those who are not worth it,
is like garlanding the pigs with diamond, pearl and
gold”*

Amazing incident of Rabee’a (RA)

There is an amazing incident quoted in Taarikh-i-Bagdad and Tahzeebul Kamaal about Hadhrat Rabee’a. His father Abdul Rahman Farokh left for Jihad and handed over thirty thousand Dhirham to his wife who was pregnant that time. He returned home after twenty seven years and got very angry when he saw a twenty seven year old young stranger in his home and his son, Rabee’a also got furious when he saw some stranger (i.e., his father Abdul Rahman Farokh) entering his house without permission, the two started quarreling and people assembled there including Imam Maalik, who was the student of Rabbee’a. Meanwhile the wife of Rabee’a came and she recognized her husband and the confusion got settled. Then Abdul Rahman asked her wife about the thirty thousand Dhirham he had given her when he had left the home. Her wife told him to take some rest and to offer Salaah in the Masjid-i-Nabvi first and then she would tell him about that money. When Abdul Raman entered the Masjid-i-Nabvi he saw his son Rabee’a delivering the lessons of Hadith to a huge gathering of the students of Hadith. On seeing the status of his son, he was very happy and told his wife that she had spent that money on the most righteous thing, that was the education of his son.

Hadith No. 79

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Narrated Anas (RA)

Allah's Apostle said, "From among the portents of the Hour are (the following):

- 1. Religious knowledge will be taken away (by the death of Religious learned men).*
- 2. (Religious) ignorance will prevail.*
- 3. Drinking of Alcoholic drinks (will be very common).*
- 4. There will be prevalence of open illegal sexual intercourse.*

Comments

We have seen that the existence of Divine knowledge is essential for the existence of this world. When the Divine knowledge will start vanishing from the world, that will be the beginning of the day of judgment. There is a Hadith of Rasulullah (Sallallahu Alaihi Wasallam) which says:

"Indeed, Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, peo-

ple will take ignorant persons as their leaders who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray”.

(Bukhari)

It is enough to signify the importance of knowledge and the scholars of religious knowledge. Obviously when the knowledge will vanish, ignorance will prevail.

The other two signs of the nearness of the day of judgment mentioned in this Hadith are, drinking of alcoholic drinks (will be very common).

There will be prevalence of open illegal sexual intercourse.

These two things will be discussed in appropriate chapters Insha Allah. This chapter is regarding the importance of knowledge .

Hadith No. 80

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Narrated Anas (RA)

I will narrate to you a Hadith and none other than I will tell you about it after me. I heard Allah's Apostle saying:

From among the portents of the Hour are (the following):

- 1. Religious knowledge will decrease (by the death of religious learned men).*
- 2. Religious ignorance will prevail.*

3. *There will be prevalence of open illegal sexual intercourse.*

4. *Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man.*

Comments

Hadhrat Anas lived a long life as per the prediction of Rasulullah (Sallallahu Alaihi Wasallam), and was the last among the Sahaaba to die in Basra. This could be the reason why he said, “*I will narrate to you a Hadith and none other than I will tell you about it after me.*” The other reason could be, as given by Ibn Hajr, that Hadhrat Anas saw the people forgetting piousness and getting more involved in mundane work, not giving due importance to knowledge, that prompted him to say these words.

In previous Hadith it was said that the knowledge will be lifted, it is possible that initially it will decrease and finally it will be lifted. There are various narrations which suggest that initially there will be death of most of the scholars and when scholars will die the ignorance will prevail. Some other narrations suggest that the religious knowledge will even be snatched from the chests and will be erased from the paper. Illegal sexual intercourse will be highly prevalent and women will increase in number. Increase in number of women will either be due to high death rate of men in wars or there will be increased birth rate of women as compared to men. This in itself can be the reason of prevalence of ignorance .

There are five things which are important for the healthy running of a society and the betterment of Here-

after viz.,

1. religion,
2. intellect,
3. lineage,
4. self and
5. wealth.

The lifting of knowledge will lead to spoiling of Deen. The prevalence of alcohol will spoil the intellect and wealth. The prevalence of illegal sexual intercourse will spoil the purity of lineage. The decrease in the number of men will make both self and wealth unsafe.

Chapter 22 : The more or extra or left over (religious) knowledge.

Purpose of Tarjamatul Baab

There is difference of opinion amongst the Ulema as to whether Imam Bukhari has repeated this title or not . Some say that it is repetition while others believe that it is not so because here “Fadhal” means more and not the excellence. In earlier chapter it meant the excellence of knowledge and in this chapter it means the excess of knowledge. Ibn Hajr has also taken the second meaning i.e., excess. Now the question arises, what is meant by excess of knowledge, is it possible that the knowledge can be in excess? Ulema have different opinions about it, some say that ‘excess’ means those branches of knowledge which one may not need to practice in his life time e.g., the knowledge about trade for a non business man or matters related to Haj for a poor

man. As per these Ulema, here Imam Bukhari wants to discuss whether such people should acquire such knowledge or not. He seems to be of the opinion that the knowledge is not to be acquired only for practice but should also be acquired for teaching and preaching. That part of the knowledge which one would learn in order to teach others, may be called 'excess'. Hadhrat Sheikh-ul-Hind and many others are of the same opinion .

There is a Marfu Hadith quoted in Ibn Majah on the authority of Abu Zarr, which favors this view. Rasulullah (Sallallahu Alaihi Wasallam) said:

"O Aba Zarr, if you leave early morning to learn a verse from the book of Allah (Holy Qur'an), it is better for you than to offer a hundred Rak'ats of Salaah and if you leave early morning to learn a chapter of (religious) knowledge, whether you practice it or not, it is better for you than to offer a thousand Rak'ats of Salaah."

Hadhrat Gangohi has given wonderful explanation, he says that here excess (فضلة) means the residue or leftover thing, so whatever insight one gets out of the Divine religious knowledge, it is all from the residue left over by Rasulullah (Sallallahu Alaihi Wasallam), as in this Hadith it is said that Rasulullah (Sallallahu Alaihi Wasallam) gave the residual milk to Hadhrat Umar.

Hadith No. 81

Narrated Ibn 'Umar (RA)

Allah's Apostle said, "While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed (the milk) its wetness coming out of my nails.

Then I gave the remaining milk to 'Umar Ibn Al-Khattab" The companions of the Prophet asked, "What have you interpreted (about this dream)? "O Allah's Apostle ,!" he replied, "(It is religious) knowledge."

Comments

Ibn Umar says that once Rasulullah (Sallallahu Alaihi Wasallam) said that he (Sallallahu Alaihi Wasallam) was offered milk in a dream which he drank to his fill, so much so that he felt the effect (coolness or wetness) of that milk even coming out of his nails. Then he gave the residual milk to Hadhrat Umar. When he was asked about its interpretation, he interpreted it as knowledge .

Milk in Alam-i-Mithal

A dream is from Alam-i-Mithal (عالم مثال) and there is different interpretation of things in Alam-i-Mithal. Allah gives this knowledge (i.e., interpretation of dreams) to those whom He likes. Amongst the prophets Hadhrat Yousuf (AS) was given this knowledge and from amongst the Ummah, Ibn Seereen was given this knowledge specially. This Hadith clearly shows that if milk is seen in dream it represents knowledge. Ulema have discussed the similarities between the milk and the

knowledge. Milk is very useful for the nourishment of body and the religious knowledge is important for the nourishment of soul. The first thing a person consumes in this world is milk and the first thing that a soul needs for its betterment is the Divine knowledge.

The left over milk was given to Hadhrat Umar (RA)

Rasulullah (Sallallahu Alaihi Wasallam) knew that Hadhrat Umar had the purity of his moral constitution which gave him extra ordinary capability of achieving the Divine knowledge, that is why he gave the remaining milk to him and interpreted it as knowledge. This Hadith definitely shows the excellence of Hadhrat Umar but there is consensus amongst the Ulema that it does not prove his excellence over Hadhrat Abu Bakr, it will be considered excellence in part than in totality.

Chapter 23 : To give juristic verdicts while riding an animals or the like.

Purpose of Tarjamatul Baab

There is Hadith quoted on the authority of Abu Huraira in Sunan Abu Dawood , which states that:

“Avoid using the backs of your riding animals as dais (to deliver speech), for indeed Allah has made them subservient to you, to carry you to such destinations where you would not otherwise reach without burdensome hard labor. And (Allah) has made earth for you, so you fulfill your needs on that”.

From this Hadith one understands that it is not

feasible that one should make speech or give legal opinion while riding an animal. Furthermore, the sanctity of Fatwa and the knowledge also demands the dignity and reverence. It is well known about Imam Maalik that he used to sit with great dignity while teaching Hadith. Keeping this Hadith and the practice of the Ulema in view, one may think it improper to give a Fatwa while riding an animal. By selecting this title for this chapter, Imam Bukhari wants to convey that one can give necessary Fatwa while riding an animal or the like.

Hadith No. 82

Narrated 'Abdullah bin Amr bin al 'Aas (RA)

Allah's Apostle stopped (for a while near the Jamraat at Mina during his last Hajj for the people and they were asking him questions. A man came and said, "I forgot and got my head shaved before slaughtering the Hadi (sacrificial animal)." The Prophet said, "There is no harm, go and do the slaughtering now." Then another person came and said, "I forgot and slaughtered (the camel) before Rami (throwing of the pebbles) at the Jamra." The Prophet said, "Do the Rami now and there

is no harm." The narrator added: So on that day, when the Prophet was asked about anything (as regards the rituals of Hajj) performed before or after its due time, his reply was: "Do it (now) and there is no harm."

Comments

Rasulullah (Sallallahu Alaihi Wasallam), during his last Haj stopped at Mina near Jamaraat and people asked him some questions about the Haj which he answered. Mina is a place near Makkah where Haj pilgrims stay for two or three nights and throw stones at the pillars representing Shaitan to commemorate the incident in which Hadhrat Ibrahim (AS) threw stones on Shaitan at the same places in Mina when Ibrahim (AS) was commanded by Allah Ta'ala to sacrifice his son, Isma'eel. This Haj of Rasulullah (Sallallahu Alaihi Wasallam) is also called the Hajatul Wida' (farewell Haj) as it was his last Haj and it was during this Haj that he delivered the very famous sermon famously called "The Last Sermon" at Mount Jabal-i-Rahmat in Arafat. The following verse of the Qur'an was also revealed at the same place,

This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. (5:3)

Manaasik (rituals of Haj) of Yaum-al-Nahr and their sequence

The 10th day of Dhul Hijja is called Yaum-al-Nahr. On this day the Haj pilgrims (Hajis) reach Mina

in the morning after spending night at Muzdalifah. On 10th of Dhul Hijja the Haji has to perform Rami (stoning the shaitan), Qurbani (slaughtering of sacrificial animal), Halaq (shave the head or cut hair) and Tawaf-u-Ziarah (circumambulation of Ka'ba on any day from 10th to 12th of Dhul Hijja). These rituals are performed in the same sequence i.e., first Rami, then Qurbani, then Halaq and then Tawaf-u-Ziarah. These have been quoted from Rasulullah (Sallallahu Alaihi Wasallam) in the same sequence, but there is difference of opinion amongst Ulema whether to perform these four Manaasik (rituals of Haj) on the 10th of Dhul Hijja in a particular sequence is obligatory or not? Rasulullah (Sallallahu Alaihi Wasallam) was asked some questions about the sequence of these rituals. A person came and asked that he did not know if he shaved his head before Qurbani, Rasulullah (Sallallahu Alaihi Wasallam) told him to perform Qurbani now and that there was no harm in doing so. Another person came and told Rasulullah (Sallallahu Alaihi Wasallam) that he performed Qurbani before Rami. Rasulullah (Sallallahu Alaihi Wasallam) told him to perform Rami now and that there was no harm. Similarly, on that day, Sahaaba asked various things with changed sequence and Rasulullah (Sallallahu Alaihi Wasallam) told everyone that there was no harm. Majority of Ulema derive conclusion from this Hadith that this sequence is not obligatory. Imam Shafa'ee says that performing of these four rituals in this sequence is *Masnoon* (Sunnah of Rasulullah (Sallallahu Alaihi Wasallam)) but if some one does against this sequence, he has to pay no compensation like sacrificing an animal (*Kashful Bari*). Imam Maalik says that if Rami is preceded by Ha-

laq, then sacrificing an animal (*Dham*) becomes obligatory but no such thing becomes obligatory if Halaq precedes Qurbani or Qurbani precedes Rami (*Al-Mugni, Kashful Bari*). Imam Ahmad says that if some one does against the sequence unintentionally, then there is no problem. There are two statements quoted from Imam Ahmad in case some one does it intentionally, as per one statement it is said that *Dham* will be obligatory and other statement says that no *Dham* will be obligatory (*Al-Mugni, Kashful Bari*). Saahibayn i.e., Imam Muhammad and Imam Abu Yousuf are also of the opinion that the sequence is not obligatory. As per Imam Abu Haniefah, the sequence in first three things i.e., Rami, Qurbani and Halaq is obligatory and it is not necessary for Tawaf-u-Ziarah for one who is performing Haj-i-Qiraan or Haj-i-Tammata' (*Hidayah*). Imam Shafa'ee, Imam Maalik, Imam Ahmad and Saahibayn produce this Hadith as base for their argument. Imam Tahaawi has quoted the following verse of the Qur'an as the basis for Imam Abu Haniefah's view:

and do not shave your heads until the offering reaches the place of sacrifice. (2.196)

The Hanafite scholars, when asked about the Hadith of this chapter, say that this was special concession given by Rasulullah (Sallallahu Alaihi Wasallam) on that particular day to Sahaaba, as it was the first Haj of Sahaaba after Allah had decreed it Fardh such *Sahaaba* had not learnt the rules of Haj by that time.

Chapter 24 : One who answers/gives Fatwa by gesturing with the hand or head.

Purpose of Tarjamatul Baab

It was the routine practice of Rasulullah (Sallallahu Alaihi Wasallam) to answer questions in clear terms so that there remains no ambiguity in the listener mind. He (Sallallahu Alaihi Wasallam) would usually repeat the answer three times so that the listener understands it well. Seeing this as a routine practice of Rasulullah (Sallallahu Alaihi Wasallam), there was every possibility for one to think that it might not be permissible to answer with gestures. Here Imam Bukhari wants to convey that answering a questions with gestures is also permissible.

Hadith No. 83

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Narrated Ibn 'Abbas (RA)

Somebody said to the Prophet (during his last Hajj), "I did the slaughtering before doing the Rami." The Prophet beckoned with his hand and said, "There is no harm in that." Then another person said. "I got my head shaved before offering the sacrifice." The Prophet beckoned with his hand saying, "There is no harm in that."

Hadith No. 84

Narrated Abu Huraira (RA)

The Prophet said, "(Religious) knowledge will be taken away (by the death of religious scholars) ignorance (in religion) and afflictions will appear; and Harj will increase." It was asked, "What is Harj, O Allah's Apostle?" He replied by beckoning with his hand indicating "killing." (Fateh-al-Bari page 192, Vol.1)

Hadith No. 85

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Narrated Asma (RA)

I came to 'Aisha while she was praying, and said to her, "What has happened to the people?" She pointed out towards the sky. (I looked towards the Musjid), and saw the people offering the prayer. Aisha said, "Subhan Allah." I said to her, "Is there a sign?" She nodded with her head meaning, "Yes." I, too, then stood (for the prayer of eclipse) till I became (nearly) unconscious and later on I poured water on my head. After the prayer, the Prophet praised and glorified Allah and then said, "Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of Masiah-ad-Dajjal or nearly like it (the sub narrator is not sure which expression Asma' used). You will be asked, 'What do you know about this man (the Prophet Muhammad)?' Then the faithful believer (or Asma' said a similar word) will reply, 'He is Muhammad Allah's Apostle who had come to us with clear evidences and guidance and so we accepted his teachings and followed him. And he is Muhammad.' And he will repeat it thrice. Then the angels will say to him, 'Sleep in peace as we have come to know that you were a faithful believer.' On the other hand, a hypocrite or a doubtful person will reply, 'I do not know, but I heard the people saying something and so I said it.' (the same). "

Narrator—Asma Bint Abi Bakr (RA)

She is the daughter of Hadhrat Abu Bakr Siddiq (RA), wife of Hadhrat Zubair bin al-Awam and mother of Hadhrat Abdullah bin Zubair. She was born 27 years before Hijra and embraced Islam with 17 people in her early life. She is called “Zat-u-Nutaqain (ذات النطاقين)” which means “woman of two waist bands” for the reason that on the day of Hijra, when Rasulullah (Sallallahu Alaihi Wasallam) and her father Abu Bakr Siddiq were hiding in the cave of Thaur on the mountain Thaur in the outskirts of Makkah al Mukarrama, she tore her belt in two pieces and tied the food articles to one piece for these two blessed personalities. There are 56 Ahaadith quoted upon her authority and out of them fourteen are agreed upon.

Comments

Hadhrat Asma says that once she came to see her sister—Hadhrat Aisha who was offering Salaah at that time and when she peeped into Masjid-i-Nabwi, there also she saw people offering Salaah in congregation and Rasulullah (Sallallahu Alaihi Wasallam) was leading them. She got surprised as it was not the time of any of the regular five-time Salaah. The Salaah that was being performed at that time was Salat-u-Kasoof which is offered when it is solar eclipse. The men were offering the Salaah in the Musjid and Hadhrat Aisha was offering it in her room (Hujra). When Asma saw people in congregational Salaah at an unfixed time, she surprisingly asked Aisha, what had happened to people that they are offering Salaah at such a time. Since Hadhrat Aisha was also performing Salaah, she did not talk but pointed with

her hand towards the sky so that Hadhrat Asma could understand that there was solar eclipse. Asma stood up and felt like fainting and she poured water on her head.

“Just now at this place I have seen what I have never seen before, including Paradise and Hell”

After completing the Salaah, Rasulullah (Sallallahu Alaihi Wasallam) delivered the Khutba (speech) and said that he was shown what he had never been shown before including the Jannat and Jahannam while performing that Salat-u-Kasoof. Here Ulema have raised few questions and have tried to answer them as well. Rasulullah (Sallallahu Alaihi Wasallam) had been shown Jannat and Jahannam during the night of *Me'raj*, when he was taken to visit the heavens, then why did he say,

“Just now at this place I have seen what I have never seen before, including Paradise and Hell”.

The answer given to this question is that he was shown Jannat and jahannam during Me'raj in the other world and on this particular occasion, he was shown these in this world.

Do Jannat and Jahannam exist?

It is quite clear from this Hadith that the Jannat and Jahannam already exist and the people like Muetezillitis etc., are totally wrong who say that these do not exist and will be created at the time of day of judgment only.

“No doubt it has been inspired to me that you will be put to trials in your graves”

The happenings in the grave are certainty

The grave or *Qabr* is a state where a person goes after death and will remain there till the day of judgment. The grave which is dug in the earth is also called the *Qabr* but if someone is not buried in the *Qabr*, he also goes in the state of *Qabr* what is also called *Barzakh*. There is consensus in the Ummah that the state of *Qabr* is a reality and that the pious believers will pass this period of *Barzakh* with peace and comfort whereas the impious believers and non believers will face a lot of hardships in the *Qabr* according to their belief and deeds. This Hadith proves the certainty of the state of *Qabr* and says that the people will be put on trial there. In addition to other things, people will be asked about Rasulullah (Sallallahu Alaihi Wasallam), true believers will recognize him and testify his prophethood and for such people there will be peace and comfort. The hypocrites and non believers will fail to recognize him and will be put to chastisement.

“And these trials will be like the trials of Masiah-ad-Dajjal”

Fitnatu-Masih-id-Dajjal (فتنة المسيح الدجال)

Masih-id-Dajjal will appear on earth before the commencement of the day of judgement. Allah Ta'ala will give him a lot of power. He will kill people and then will get them back to life; the sky will rain with his order; the treasures will be under his control. The power to do all things will be given to him by Allah Ta'ala in order to put people on a great trial. This will be a very difficult trial for the people. Rasulullah (Sallallahu Alaihi Wasallam) used to seek Allah's refuge from such a trial. In this Hadith Rasulullah (Sallallahu Alaihi Wasallam)

has compared the trial of Qabr with the trial of Dajjal as both of these will be very tough.

“You will be asked, 'What do you know about this man (the Prophet Muhammad (Sallallahu Alaihi Wasallam))?’”

There is difference of opinion amongst the learned scholars about the nature of asking of the question: *'What do you know about this man (the Prophet Muhammad)?* Some say that it will be presumed that the one who is being asked this question, will be knowing that here “this man” means the Prophet (Sallallahu Alaihi Wasallam). Others say that the person under questioning will be shown the picture of Rasulullah (Sallallahu Alaihi Wasallam) and then asked as to who that man is? Ibn Hajr does not agree with this view and he says that if the picture is shown then there is no reason to regard it a trial and also there is no evidence in Ahaadith to support this. Some others say that the analogy of Rasulullah (Sallallahu Alaihi Wasallam) will be shown (Allah knows the best).

Questioning in the Qabr

Haafiz Ibn Abdul Ber and Allaama Suyuti are of the opinion that the believer and the hypocrite will be questioned about Prophet Muhammad (Sallallahu Alaihi Wasallam) and not the non-believer as they do not know him. On the other hand, Allaama Ibn al Qayyim, Hakim Tirmizi and Haafiz Ibn Hajr say that everyone will be asked this question, both believers and non-believers (Fat-hul-Bari, Kashful Bari).

The author of Nawaadir-il-Usool—Hakim Tir-

mizi, is of the opinion that the questioning in Qabr is confined to this Ummah only. He says that the earlier Ummats were given punishment in this world only for their bad deeds. For this Ummah, the worldly punishment has been lifted but the trial of Qabr has been kept like that.



Chapter 25 : The Prophet's (Sallallahu Alaihi Wasallam) exhortation to the delegation of Abdul Qais for memorizing the faith and knowledge and to inform people back home.

And Maalik bin al-Huwairis said that the Prophet (Sallallahu Alaihi Wasallam) told us, "Go back to your families and teach them".

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to emphasize the importance of learning and preaching and that for preaching it is not a must that one should be a perfect scholar and then he can preach; the delegates from the tribe of Abdul Qais learnt few things and wanted to preach the same to their fellow people as is evident from the statement of Malik bin al Huwairis.

Hadith No. 86

Narrated Abu Jamra (RA)

I was an interpreter between the people and Ibn 'Abbas. Once Ibn 'Abbas said that a delegation of the tribe of 'Abdul Qais came to the Prophet who asked them, "Who are the people (i.e. you)? (Or) who are the delegates?" They replied, "We are from the tribe of Rabi'a." Then the Prophet said to them, "Welcome, O people (or said, "O delegation (of 'Abdul Qais).") Neither will you have disgrace nor will you regret." They said, "We have come to you from a distant place and there is the tribe of the infidels of Mudar intervening between you and us and we cannot come to you except in the sacred month. So please order us to do something good (religious deeds) and that we may also inform our

people whom we have left behind (at home) and that we may enter Paradise (by acting on them.)" The Prophet ordered them to do four things, and forbade them from four things. He ordered them to believe in Allah Alone, the Honorable the Majestic and said to them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet said, "(That means to testify that none has the right to be worshipped but Allah and that Muhammad is His Apostle, to offer prayers perfectly, to pay Zakat, to observe fasts during the month of Ramadan, (and) to pay Al-Khumus (one fifth of the booty to be given in Allah's cause). Then he forbade them from four things, namely Ad-Dubba.' Hantam, Muzaffat (and) An-Naqir or Muqaiyar (These were the names of pots in which alcoholic drinks used to be prepared). The Prophet further said, "Memorize them (these instructions) and tell them to the people whom you have left behind."

Comments

Once a delegation from the tribe of Abdul Qais came to Rasulallah (Sallallahu Alaihi Wasallam) and told him that they belonged to a far of place from Madina and there was a tribe of infidels from the tribe of Mudhar on their way to Madina, so it was not possible for them to come to Madina except in the month of Muharram as people of Arab used to cease fighting even with their enemies in this month. They requested Rasulallah (Sallallahu Alaihi Wasallam) to teach them about Islam so that they could practice those teachings and would teach their fellow tribesmen on their return. Rasu-

lullah (Sallallahu Alaihi Wasallam) advised them to practice four things and also to abstain from four things. The four things to be practiced were to have faith in Allah and to testify that He alone is worth worshipping and that Muhammad (Sallallahu Alaihi Wasallam) is His apostle, to offer Salaah five times a day, to pay Zakaah and to fast in the month of Ramadan. These things have been discussed in detail in Kitabul Iman. Then he forbade them from four things, namely ad-Dubba,' Hantam, Muzaffat (and) An-Naqir or Muqaiyar (These were the names of pots in which alcoholic drinks used to be prepared).

The Prophet further said, "Memorize them (these instructions) and tell them to the people whom you have left behind."

This Hadith tells us that one should try to memorize the teachings of Islam and then try to convey them to others. This statement of Rasulullah (Sallallahu Alaihi Wasallam) has been well taken by this Ummah and it is because of that you will see that this Ummah has produced innumerable number of Hufaaz (memorizers) of the holy Qur'an and Hadith in every century, which is unparalleled in human history. This Ummah has always been in the forefront in conveying the message of Truth to others and this is the result of the second part of the statement of Rasulullah (Sallallahu Alaihi Wasallam), i.e. (*and tell them to the people whom you have left behind.*)"

Chapter 26 : To undertake journey seeking an an-

swer to a problematic matter and to teach it to his family.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to tell us that if some one faces a problem and he does not know the instructions of Shariah about that particular thing, it is mandatory for him to go to a learned scholar and ask him about that thing even if he has to leave his home and to undertake a long journey in case no scholar is available in the close vicinity.

Hadith No. 87

Narrated 'Abdullah bin Abi Mulaika (RA)

'Uqba bin Al-Harith said that he had married the daughter of Abi Ihab bin 'Aziz. Later on a woman came to him and said, "I have suckled (nursed) Uqba and the Woman, whom he married (his wife), at my breast."

'Uqba said to her, "Neither I knew that you have suckled (nursed) me nor did you tell me." Then he rode over

to see Allah's Apostle at Madina, and asked him about it. Allah's Apostle said, "How can you keep her as a wife when it has been said (that she is your foster-sister)?" Then Uqba divorced her, and she married another man.

Comments

Uqba bin al Harith was a Makkan Sahaabi who embraced Islam at the time of victory of Makkah. He married a lady who was daughter of Abi Ihab bin Aziz bin Qais Tamimi. It is said that first funeral-Salaah (Jinaza-Salaah) which was offered in Masjid Haram was that of Abi Ihab bin Aziz. His daughter's name was Gunniya as per Ibn Hajr. When Uqba married this lady, another lady came and said to Uqba that she had breast fed both of them i.e., Uqba as well as the lady he had married and it is not permissible to marry a foster brother or sister. Uqba was not knowing that the lady he had married was his foster sister and in order to clear the issue he traveled from Makkah to Madina to ask Rasulullah (Sallallahu Alaihi Wasallam) about the situation. Rasulullah (Sallallahu Alaihi Wasallam) directed him to leave (i.e., divorce) that lady. Uqba did the same and that lady married another person whose name has been quoted as Zuraib by Ibn Hajr. This Hadith tells us that whenever we face any problem or have some doubt whose answer we do not know, we should ask the learned people even if we have to travel a long distance.

Chapter 27 : To fix turns for learning.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to exhort those people for seeking knowledge who cannot afford to spare full time for it. These people should make a time table and fix up some time in a week or a month for learning knowledge; rest of the time can be used for earning livelihood.

Hadith No. 88

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Narrated 'Umar (RA)

I and my Ansari neighbor from Bani Umaiya bin Zaid who used to live at 'Awali Al-Madina, used to visit the Prophet by turns. He used to go one day and I another day. When I went I used to bring the news of that day regarding the Divine Inspiration and other things, and

when he went, he used to do the same for me. Once my Ansari friend, in his turn (on returning from the Prophet), knocked violently at my door and asked if I was there." I became horrified and came out to him. He said, "Today a great thing has happened." I then went to Hafsa and saw her weeping. I asked her, "Did Allah's Apostle divorce you all?" She replied, "I do not know." Then, I entered upon the Prophet and said while standing, "Have you divorced your wives?" The Prophet replied in the negative. On what I said, "Allahu-Akbar (Allah is Greater)."

Comments

Rasulullah (Sallallahu Alaihi Wasallam) migrated to Madina from Makkah along with a group of Makkan Muslims called Muhajireen. These Muhajireen had left back everything like property, relatives and business etc., in Makkah. They had nothing in Madina. Rasulullah (Sallallahu Alaihi Wasallam) established historical brotherhood between Makkans called Muhajireen and the Madinitis called Ansaar. This type of brotherhood is unparalleled in history. One Makkan was made brother of one Ansaar. The Ansaar divided his property in two parts and gave one to his Makkan brother and treated him as his real brother in all respects. Hadhrat Umar in this Hadith says that he and his neighbor used to attend the class of Rasulullah (Sallallahu Alaihi Wasallam) by turns. One day Hadhrat Umar would attend his business and his neighbor would attend the class with Rasulullah (Sallallahu Alaihi Wasallam) and would tell all that he has listened from Rasulullah (Sallallahu Alaihi Wasallam) to Hadhrat Umar in the evening. On the other day

Hadhrat Umar would attend the class and his neighbor would go to his business. The name of this neighbor of Hadhrat Umar has been quoted as Utban bin Maalik by Ibn Hajr in Fathul-Bari. There is debate among Ulema whether this man was the Ansaar brother of Hadhrat Umar on the basis of brotherhood mentioned above or he was just a neighbor of Hadhrat Umar.

One day Utban bin Malik came running to Hadhrat Umar and knocked at his door violently. Hadhrat Umar got frightened as he thought that Utban had got some bad news from Rasulullah (Sallallahu Alaihi Wasallam). He thought that probably Rasulullah (Sallallahu Alaihi Wasallam) had divorced his wives as that rumor was circulating in Madina those days. The wives of Rasulullah (Sallallahu Alaihi Wasallam) were asking for more daily wages, that is why Hadhrat Umar thought that way and secondly his daughter Hafsa was also married to Rasulullah (Sallallahu Alaihi Wasallam) and that made him all the more concerned. He went running to Hafsa and asked her if Rasulullah (Sallallahu Alaihi Wasallam) had divorced them. Hafsa was weeping and told him that she knew nothing of that sought. He went to see Rasulullah (Sallallahu Alaihi Wasallam) and asked him if he had divorced his wives, Rasulullah (Sallallahu Alaihi Wasallam) said, no. Hadhrat Umar felt relieved and said with joy ‘Allahu Akbar’.

Lessons from this Hadith

- Learning and earning can be combined and that earning should not become a hurdle to learn.
- Collaboration with others to learn by turns is advisable. It should be tried if one cannot devote full time

to learn.

- A wife should not tease her husband by asking for more wages which her husband cannot afford.
- One should first try to authenticate any news that he listens and not believe it blindly, as Hadhrat Umar first enquired and confirmed from Hafsa what he had listened from Utban bin Malik.
- A timely separation of bed from one's wife can be used as a measure for her reformation.

Chapter 28 : To be furious while preaching or teaching if one sees what one hates.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to say that the teacher can show his anger to the students if and when needed. Rasulullah (Sallallahu Alaihi Wasallam) has been the most polite and kind teacher to his followers i.e., Sa-haaba-Kiraam. Knowing this extra ordinary politeness of Rasulullah (Sallallahu Alaihi Wasallam), one could think that a teacher should never loose his temper and always remain polite in his teaching. We all know that people differ in their nature, some are very sensitive and hence don't need any kind of harsh words in order to accomplish any job entrusted to them, while others are very insensitive and they come to senses only after harsh language is used against them.

Hadith No. 89

Narrated Abu Mas'ud al-Ansaari (RA)

Once a man said to Allah's Apostle "O Allah's Apostle! I may not attend the (compulsory congregational) prayer because so and so (the Imam) prolongs the prayer when he leads us for it. The narrator added: "I never saw the Prophet more furious in giving advice than he was on that day. The Prophet said, "O people! Some of you make others dislike good deeds (the prayers). So whoever leads the people in prayer should shorten it because among them there are the sick the weak and the needy (having some jobs to do)."

Comments

Words of Hadith : “Once a man said to Allah's Apostle”

Who was this man? Ibn Hajr has first mentioned his name as Hazam bin Ubi bin Ka'b but latter he said that he could not know his name.

"O Allah's Apostle! I may leads us for it."

Who was the Imam against whom the complaint was made? Two names have been mentioned, Mu'az bin Jabal and Ubi bin Ka'b. Ibn Hajr is of the opinion that the second one is correct i.e., Ubi bin Ka'b. The incident

quoted about Mu'az bin Jabal is of Isha Salaah whereas the incident mentioned in this Hadith is of Fajar Salaah. A man came to Rasulullah (Sallallahu Alaihi Wasallam) and complained against his Imam who used to recite long Surahs in Salaah. This man was finding it difficult to attend the congregational Salaah after that Imam, so he complained to Rasulullah (Sallallahu Alaihi Wasallam) about it.

"I never saw the Prophet more furious in giving advice than he was on that day."

Allah Ta'ala says,

Allah desires ease for you, and He does not desire difficulty for you.

In the same way Rasulullah (Sallallahu Alaihi Wasallam) has been most kind to his Ummah and was always keen to see that his Ummah should not put themselves in unnecessary troubles. Allah Ta'ala testifies that in the Qur'an,

Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful. (9.128)

This Hadith shows the glimpse of this extreme merciful nature of Rasulullah (Sallallahu Alaihi Wasallam). He becomes very angry on listening that an Imam is making it difficult for the people to join the congrega-

tional Salaah by reciting prolong Surahs and ordered

“So whoever leads the people in prayer should shorten it, because among them there are the sick, the weak and the needy (having some necessary jobs to do).”

Lessons from this Hadith

1. One should always try to make things easy for himself and also for others.
2. An Imam should keep in consideration the people offering Salaah with him.
3. A teacher can use anger as a tool to convey his message.
4. It is not fair to pin point a wrong doer in front of others. it is better to make a general admonition as Rasulullah (Sallallahu Alaihi Wasallam) did not name that Imam but made a general admonition in his Khutba speech.

Hadith No. 90

Narrated Zaid bin Khalid Al-Juhani (RA)

A man asked the Prophet about the picking up of a "Luqata" (fallen lost thing). The Prophet replied, "Recognize and remember its tying material and its container, and make public announcement (about it) for one year, then utilize it but give it to its owner if he comes." Then the person asked about the lost camel. On that, the Prophet got angry and his cheeks or his face became red and he said, "You have no concern with it as it has its water container, and its feet and it will reach water, and eat (the leaves) of trees till its owner finds it." The man then asked about the lost sheep. The Prophet replied, "It is either for you or for your brother (another person) or for the wolf."

Comments

What is Luqata?

It means a thing that has been lost somewhere and then picked up.

Should it be picked up?

If the Luqata is a perishable thing then it is desirable (Mustahab) to pick it up as per Imam Abu Haniefah and mandatory (Wajib) as per Imam Shafa'ee. If it is not perishable then it is allowable (Mubah) to pick it up as per Imam Abu Haniefah.

"Recognize and remember for one year".

This part of Hadith teaches us what should one do with a thing that has been lost and he picks it up. One should remember its outer signs like outer covering, tying material etc. and then he should make announcement

about it so that the person who has lost it (i.e., owner) may come to know about it. There is consensus amongst the Ulema that the announcement should be made for one year. There is difference of opinion about those lost things which are either perishable or of trivial nature costing less than ten Dhirhams. Some Ulema say that for such things it is not mandatory to make announcement for one year as it is understood that the owner will not search such things for a whole year.

If the owner of the Luqata is not traced even after a year's announcement

As per Imam Shafa'ee and Imam Ahmad, the person who has picked up the Luqata can use that thing irrespective of the fact whether he is rich or poor. As per Imam Abu Haniefah, only a poor man can use it for his personal use and it is mandatory for a rich man to give that thing in charity and if the owner comes after that, then it is up to the owner whether he (owner) will accept it or not, i.e., if the owner says that he agrees to his thing having been given in charity, then it is alright. If the owner demands his thing back, then it has to be paid back to him.

Hadith No. 91

Narrated Abu Musa (RA)

The Prophet was asked about things which he did not like, but when the questioners insisted, the Prophet got angry. He then said to the people, "Ask me anything you like." A man asked, "Who is my father?" The Prophet replied, "Your father is Hudhafa." Then another man got up and said, "Who is my father, O Allah's Apostle ?" He replied, "Your father is Salim, Maula (the freed slave) of Shaiba." So when 'Umar saw that (the anger) on the face of the Prophet he said, "O Allah's Apostle! We repent to Allah (Our offending you)."

Comments

One day Sahaaba asked many questions to Rasulullah (Sallallahu Alaihi Wasallam) which he did not like and he got angry and told them to ask whatever they wanted. This was in fact the expression of anger which all Sahaaba did not understand. One Sahaabi got up and asked Rasulullah (Sallallahu Alaihi Wasallam), "who is my father?" Rasulullah (Sallallahu Alaihi Wasallam) replied to him, "Hudhafa". This man, who asked this question was Abdullah bin Hudhafa. People were often attributing him to a person other than his father, that is why he asked this question. His mother got very angry with her son and asked him how he imagined that his mother would have done what the ladies of the age of ignorance (Jahijliya) did i.e., adultery. The other person who enquired from Rasulullah (Sallallahu Alaihi Wasallam) about his father was Sa'd bin Salim, Rasulullah

(Sallallahu Alaihi Wasallam) told him that his father was Salim, Maula (the freed slave) of Shaiba.

Rasulullah (Sallallahu Alaihi Wasallam) was getting more and more angry while Sahaaba kept asking him such questions. When Hadhrat Umar saw that, he immediately got up and said, "O Apostle of Allah! We repent to Allah (our offending you)."

Had Rasulullah (Sallallahu Alaihi Wasallam) Ilm-ul-Gaid (knowledge of the unseen)

Does this mean that Rasulullah (Sallallahu Alaihi Wasallam) was having "Ilm ul Gaib"(knowledge of unseen)?

The answer is no, it does not mean so. It is mentioned in another Hadith also quoted in Sahih al Bukhari at other place, that Rasulullah (Sallallahu Alaihi Wasallam) said:

"Whosoever amongst you likes to ask me questions, he should ask. By Allah , you will not ask me any question which I will not answer till I stand at this place."

The words "*till I stand at this place*" clearly indicate that it was miracle of Rasulullah (Sallallahu Alaihi Wasallam) which was given to him at that place on that particular occasion.

Chapter 29 : One who knelt down on his legs (as one sits in Tashahud) in front of the Imam (religious leader) or Muhaddith (learned scholar of Hadith)

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey if the

teacher becomes angry then what should the student do?, he should adopt politeness, as was done here by Hadhrat Umar.

Hadith No. 92

Narrated Anas bin Malik (RA)

One day Allah's Apostle came out (before the people) and 'Abdullah bin Hudhafa stood up and asked (him) "Who is my father?" The Prophet replied, "Your father is Hudhafa." The Prophet told them repeatedly (in anger) to ask him anything they liked. 'Umar knelt down before the Prophet and said thrice, "We accept Allah as (our) Lord and Islam as (our) religion and Muhammad as (our) Prophet." After that the Prophet became silent.

Comments

'Umar knelt down before the Prophet and said thrice, "We accept Allah as (our) Lord and Islam as (our) religion and Muhammad as (our) Prophet." After that the Prophet became silent.

Why did Hadhrat Umar (RA) do so and why did he utter such words?

The answer given by Ulema to this question is

that when Hadhrat Umar (RA) saw the anger of Rasulullah (Sallallahu Alaihi Wasallam), he apprehended that it might beget the wrath of Allah, so he politely knelt before Rasulullah (Sallallahu Alaihi Wasallam) and said, *"We accept Allah as (our) Lord and Islam as (our) religion and Muhammad as (our) Prophet."*

Chapter 30 : One who repeats the Hadith thrice in order to understand it fully.

And said (the Prophet (Sallallahu Alaihi Wasallam)

"Beware of false saying" and kept on repeating it.

And Ibn Umar said that the Prophet (Sallallahu Alaihi Wasallam) said thrice, "Did I convey".

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to tell us that the teacher should make sure that his students have understood his lesson and should preferably repeat it three times. This three time repetition is preferable and was a routine practice of Rasulullah (Sallallahu Alaihi Wasallam), but this is not obligatory as at times Rasulullah (Sallallahu Alaihi Wasallam) would just use some gesture that would suffice. The main aim is that the listeners should understand and for that purpose one may have to repeat more than three times also.

Hadith No. 93

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Narrated Anas (RA)

Whenever the Prophet asked permission to enter, he knocked the door thrice with Greeting (Salaam) and whenever he spoke a sentence (said a thing) he used to repeat it thrice.

Comments:

Allaama Khataabi says that saying Salaam thrice is only at the time of seeking permission for entering somebody's house and not for routine greetings. Whenever Rasulullah (Sallallahu Alaihi Wasallam) used to go to somebody's house, he would say Salaam loudly and wait, if there was no signal for permission then he would again say Salaam and wait, if still there was no permission, then he would say Salaam third time and then would leave if still he didn't get permission. This he did when he visited Sa'd bin Ubada. Shah Waliullah Mu-haddith Delhvi (RA) says that the Salaam should be said thrice in big gatherings, first to the people on right side, second to the people on left side and then third one to the people in front. Allaama Kashmiri says that the Salaam should be said thrice in big gatherings, first at the beginning, second at the centre and third at the end. (*Kashful Bari*).

Hadith No. 94

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Narrated Anas (RA)

Whenever the Prophet spoke a sentence (said a thing), he used to repeat it thrice so that the people could understand it properly from him and whenever he asked permission to enter, (he knocked the door) thrice with greeting.

Hadith No. 95

Narrated 'Abdullah bin 'Amr (RA)

Once Allah's Apostle remained behind us in a journey. He joined us while we were performing ablution for the 'Asr prayer which was over-due. We were just passing wet hands over our feet (not washing them properly) so the Prophet addressed us in a loud voice and said twice or thrice, "Save your heels from the fire."

Chapter 31 : The teaching of a man to his female slave and his family.

Purpose of Tarjamatul Baab

In these chapters Imam Bukhari is highlighting the importance of learning and teaching of knowledge and here he wants to tell us that in this regard we should not forget our family including our servants. Hadhrat Sheikh-ul-Hindh says that we are supposed to educate our servants as well as per the Hadith:

“All of you are herdsmen and all of you will be asked about your subjects (or subordinates).”

Hadith No. 96

Narrated Abu Burda's father (RA)

Allah's Apostle said "Three persons will have a double reward:

1. A Person from the people of the scriptures who believed in his prophet (Jesus or Moses) and then believed in the Prophet Muhammad (i.e. has embraced Islam).
2. A slave who discharges his duties to Allah and his

master.

3. *A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her."*

Comment

Ulema have discussed in detail who the people of scriptures (أهل الكتاب) are meant in this Hadith. Ibn Hajar is of the opinion that here the people of scriptures refers to Christians and those Jews who didn't received the message of Hadhrat Eisa (AS). Those Jews who received the message of Hadhrat Eisa (AS) and refused to accept his prophethood were not believers, so they would not deserve the double reward. It is said that the Jews living in Madina at the time of Rasulullah (Sallallahu Alaihi Wasallam) had not received the message of Eisa (AS), so like Abdullah bin Salaam etc., they were entitled to double reward (*Fat-hul-Bari*).

Importance of educating women in Islam

This Hadith clearly shows the importance given to educate the women folk by Islam. Islam not only exhorts to educate women folk but also stress on the education of slave girls. Unfortunately, these days literacy is considered as education. Education is a comprehensive word and it has to be understood in its proper perspective. Secondly, these days education has been confined to co-education in schools which have become the root-causes of immorality. The Muslims should educate women but strictly under Islamic environment and within the premises of Shariah.

Chapter 32 : The preaching of women by the Imam (religious leader) and their education.

Purpose of Tarjamatul Baab

In earlier chapter Imam Bukhari told us that we should not forget to educate our family and servants, now he takes us to a wider circle by saying that we should try to educate women folk in general.

Hadith No. 97

Narrated Ibn 'Abbas (RA)

Once Allah's Apostle came out while Bilal was accompanying him. He went towards the women thinking that they had not heard him (i.e. his sermon). So he preached them and ordered them to pay alms. (Hearing that) the women started giving alms; some donated their earrings, some gave their rings and Bilal was collecting them in the corner of his garment.

Comments

This Hadith shows how much Rasulullah

(Sallallahu Alaihi Wasallam) cared for women folk. After preaching men he gave the women their due share of knowledge of Shariah. It is mentioned in another Hadith that he told these women that in hell fire he had seen more women than men during his visit to heavens (Me'raj), so he exhorted them to pay more and more alms. This Hadith also shows that giving alms will act as a shield from Hell fire on the day of judgment.

Chapter 33 : Desire for learning Hadith.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to tell us that a student should crave for acquiring knowledge and that the teacher should appreciate such a student.

Hadith No. 98

Narrated Abu Huraira (RA)

I said: "O Allah's Apostle! Who will be the luckiest person, who will gain your intercession on the Day of Res-

urrection?" Allah's Apostle said: O Abu Huraira! "I have thought that none will ask me about it before you as I know your longing for the (learning of) Ahaadith. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart "None is worthy of worship but Allah."

Comments

The intense desire of Abu Huraira to learn Hadith is well known. He used to stick to Rasulullah (Sallallahu Alaihi Wasallam) so that he could learn and memorize all that what Rasulullah (Sallallahu Alaihi Wasallam) said. He used to remain glued to Rasulullah (Sallallahu Alaihi Wasallam) and did not involve himself in any job and many times didn't get anything to eat, such was his desire to learn from Rasulullah (Sallallahu Alaihi Wasallam). One day he asked Rasulullah (Sallallahu Alaihi Wasallam) who was the luckiest person who will get his intercession on the day of judgment? Rasulullah (Sallallahu Alaihi Wasallam) told him that he was knowing that none other than him would ask such a question because of his desire to learn. Then Rasulullah (Sallallahu Alaihi Wasallam) told him that the luckiest person who will have his intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart, لا إله إلا الله "None is worthy of worship but Allah". We know from other Ahaadith that many people will get intercession of Rasulullah (Sallallahu Alaihi Wasallam) on the day judgment, for example some unbelievers will get it as concession in their chastisement, impious believers will get it for get-

ting them out of hell fire and out of these most luckiest will be those people who had testified that Oneness of Allah and the prophethood of Rasulullah (Sallallahu Alaihi Wasallam) with the core of their heart with absolute sincerity. It is mentioned in another Hadith that whosoever says, لا إله إلا الله “None is worthy of worship but Allah”, will enter Jannat; impious believers will be first thrown into hell and then taken to Jannat, whereas those who testify the Oneness of Allah with absolute sincerity and then act upon it will go straight to Jannat without having to pass through hell.

Ibn Hajr derives another inference from this Hadith, he says that in this Hadith it is said “...who says -*None has the right to be worshipped but Allah*” is the luckiest”..., that means uttering of this Kalima with tongue is a prerequisite for faith.

Chapter 34 : How will be the knowledge seized?

And 'Umar bin 'Abdul 'Aziz wrote to Abu Bakr bin Hazm, "Look for the knowledge of Hadith and get it

written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die).

Do not accept anything save the Ahaadith of the Prophet. Circulate knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself)." Narrated Abdullah Ibn Dinar: also narrates the same (above-mentioned statement) as has been narrated by 'Umar bin 'Abdul 'Aziz up to "The religious scholar (learned men) will pass away (die)."

Purpose of Tarjamatul Baab

In previous chapters Imam Bukhari mentioned the importance of knowledge and the etiquettes of its seekers; now in this chapter he tells us that it is equally important to take measures which will ensure the persistence of the knowledge in the world. For this purpose he quotes an advice of Hadhrat Umar bin Abdul Aziz, which he wrote to Abu baker bin Hazam, who was the governor of Madina at that time. Hadhrat Umar bin Abdul Aziz was one of the most pious Khaifas of this Ummah after the four Khulfa-al-Raashideen (i.e., Abu Bakr, Umar, Uthman and Ali (RA)). The significance of the statement of Hadhrat Umar bin Abdul Aziz mentioned in this Hadith is self evident. He asked Abu Bakr bin Hazam three things:

1. To make arrangements for putting down the Hadith in written form.
2. To establish the educational institutions where the Hadith will be taught.
3. To popularize the preaching of Hadith to the maximum, and
4. To make it sure that only the authentic Ahaadith are

written or propagated.

This statement also shows how virtuous are those who spend their lives in the service of Hadith. May Allah accept us also for this job. Imam Bukhari also quotes this narration from Abdullah bin Dinar but only up to the words, *"The religious scholar (learned men) will pass away (die)."*

Hadith No. 99

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Narrated 'Abdullah bin 'Amr bin al'-Aas (RA)

I heard Allah's Apostle saying, "Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray."

Comments

'Abdullah bin 'Amr bin al'Aas says that Rasulullah (Sallallahu Alaihi Wasallam) said that the knowl-

edge will not be lifted from the world in such a way that the scholars will be alive and the knowledge will be seized from their chests, but, the carriers of the knowledge (i.e., the scholars) will die and the new generations will remain devoid of these religious learned men and people will take ignorant people as their leaders who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray. This Hadith shows the value of the religious learned men and the importance of the efforts the Muslim Ummah should undertake to make arrangements for putting down the Hadith in written form, to establish the educational institutions where the Hadith will be taught, to popularize the preaching of Hadith to the maximum and to make sure that only authentic Hadith are written or propagated.

A Hadith, quoted in Musnad Ahmad on the authority of Abu Amama Bahili, says that Rasulullah (Sallallahu Alaihi Wasallam), on the occasion of Hajatul -Vida' said:

“Learn knowledge before it is seized.” A Sahaabi asked him (Sallallahu Alaihi Wasallam), what would be the method of seizing the knowledge?, Rasulullah (Sallallahu Alaihi Wasallam) said, “Beware, lifting of knowledge is the lifting of one who carries it (i.e., the scholars).”

Chapter 35 : Should there be a separate (teaching) day for women?

Islam has given equal importance to the educa-

tion of women. Unfortunately, the enemies of Islam have always tried to make false propaganda in the world that Islam wants to keep the women folk uneducated. In this chapter Imam Bukhari has highlighted the significance of women education in Islam.

Hadith No. 100

Narrated Abu Said Al-Khudri (RA)

Some women requested the Prophet to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments. Once during such a lesson the Prophet said, "A woman whose three children die will be shielded by them from the Hell fire." On that a woman asked, "If only two die?" He replied, "Even two (will shield her from the Hell-fire)."

Comments

Abu Said Al-Khudri says that once some women requested Rasulullah (Sallallahu Alaihi Wasallam) to fix up a separate day exclusively for their education as they felt that the major share of it is taken by the men. Rasu-

lullah (Sallallahu Alaihi Wasallam) readily accepted their request and fixed a day exclusively for them. He did not tell them to join the men, neither he told them that they did not need it. This Hadith shows us that the women have a right to have education and that Islam does not encourage co-education. Furthermore, this Hadith states that a women, whose three children have died, will be shielded from hell fire. It is stated in other narrations that the Muslim children who die at very young age, i.e., before puberty, will go to Jannat. When such a child will be told to go to Jannat, he or she will insist that he will not enter Jannat without his or her mother. The second reason is that a mother usually possesses too much love for her children especially the young ones, so if she shows the patience on the death of her young children, she will be rewarded with Jannat.

Hadith No. 101

Narrated Abu Said Al-Khudri (RA)

as above (the sub narrators are different). Abu Huraira qualified the three children referred to in the above mentioned Hadith as not having reached the age of committing sins (i.e. age of puberty) .

Comments

This Hadith is related to the above mentioned

Hadith in which it was said that "A woman whose three children die will be shielded by them from the hell fire". Here it is specifically mentioned that this glad tidings about the reward of Jannat is to such a woman who has lost three or two such children who died before the age of puberty. As already mentioned a mother is too much attached to her children at young age.

Chapter 36 : One who heard something (but did not understand it), and then asked again he understood it.

Purpose of Tarjamatul Baab

Here Imam Bukhari teaches us that it is necessary for a student to make sure that he understands satisfactorily the lessons of his teacher and if he does not understand any particular point he should not hesitate to ask his teacher and clear it and the teacher should also not feel offended by such kind of questions from his student.

Hadith No. 102

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Narrated Ibn Abu Mulaika (RA)

Whenever 'Aisha (the wife of the Prophet) heard anything which she did not understand, she used to ask again till she understood it completely. Aisha said: "Once the Prophet said, "Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished." I said, "Doesn't Allah say: "He surely will receive an easy reckoning." (84.8) The Prophet replied, "This means only the presentation of the accounts but whoever will be argued about his account, will certainly be ruined."

Comments

In order to justify his point that a student should clear his doubts from his teacher, Imam Bukhari has quoted the habit of Hadhrat Aisha who used to ask Rasulullah (Sallallahu Alaihi Wasallam) again and again whenever she failed to understand anything in the first instance. As in this case Rasulullah (Sallallahu Alaihi Wasallam) said, *"Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished."* Hadhrat Aisha thought about the verse of the Holy Qur'an which says, *"He surely will receive an easy reckoning."* This seemed to her contradictory to what Rasulullah (Sallallahu Alaihi Wasallam) said in this Hadith that whoever will be called to account, will surely be punished. So, she asked about the clarification of her doubt. Rasulullah (Sallallahu Alaihi Wasallam) said that this verse of the Qur'an, in which it is said that there will be easy reckoning, is about the presentation of the account. It means that just the presentation of the accounts is something different and the

argument about the accounts is different. The verse of the Qur'an is about the presentation of the accounts i.e., as Shah Waliullah Delhvi says, some people will just be presented with their deed list and will be forgiven and those who will be questioned about their deeds will get ruined. It is not necessary that they all will be thrown into hell but this questioning on that day will in itself be a great punishment.

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Chapter 37 : Those who are present should convey the knowledge to those who are absent. Ibn Abbas has narrated this from Rasulullah (Sallallahu Alaihi Wasallam).

Purpose of Tarjamatul Baab

In earlier chapter, Imam Bukhari told us that we should try to listen and learn the knowledge and that we should not hesitate to in ask the teacher again and again till we understand nicely. Now in this chapter he says that after learning and understanding the knowledge, it is our prime duty to convey the same to others.

Hadith No. 103

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Narrated Said (RA)

Abu Shuraih said, "When 'Amr bin Said was sending the troops to Makkah (to fight 'Abdullah bin Az-Zubair) I said to him, 'O chief! Allow me to tell you what the Prophet said on the day following the conquests of Makkah. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allah and then said, "Allah and not the people has made Makkah a sanctuary. So anybody who has belief in Allah and the Last Day (i.e. a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Makkah as Allah's Apostle did fight (in Makkah), tell him that Allah gave permission to His Apostle, but He did not give it to you. The Prophet added: Allah allowed me only for a few hours on that day (of the conquest) and today (now) its sanctity is the same (valid) as it was before. So it is incumbent upon those who are present to convey it (this information) to those who are absent." Abu- Shuraih was asked, "What did 'Amr reply?" He

said 'Amr said, "O Abu Shuraih! I know better than you (in this respect). Makkah does not give protection to one who disobeys (Allah) or runs after committing murder, or theft (and takes refuge in Makkah).

Comments

Ameer Muawiya (RA), during his life time as a Khalifa, called representatives from various states and asked them to nominate his successor. Somehow his son Yazid was nominated as his successor and Ameer Muawiya made people to accept his son's nomination through his governors. Abdullah bin Az-Zubair, who was in Madina, did not accept the Khilafat of Yazid and went to Makkah where he started mobilizing people in his favour. Amr bin Said, on the directions of Yazid, decided to send his army to Makkah against Abdullah bin Az-Zubair. It is at this moment that Abu Shuraih, the famous companion of Rasulullah (Sallallahu Alaihi Wasallam), narrated this Hadith to Amr bin Said. This shows the degree of faith and the courage of Abu Shuraih how he dared to convey the truthfull message he had heard from Rasulullah (Sallallahu Alaihi Wasallam), fearlessly in front of the despotic ruler. In this Hadith it is said that Allah has made Makkah as the sanctuary where shedding of blood and cutting of trees is strictly forbidden for ever. Rasulullah (Sallallahu Alaihi Wasallam) was temporarily allowed to fight there on the occasion of the victory of Makkah and then fighting in Makkah was forbidden forever as it was before. Abu Shuraih told this to Amr bin Said because the latter was planning to fight with Abdullan bin Az-Zubair in Makkah. Abu Shuraih told this thing to Amr bin Said because he was

told by Rasulullah (Sallallahu Alaihi Wasallam) to convey that message to those who were not present on that occasion, as is mentioned in this Hadith. Amr bin Said, as is usual practice of such people, did not pay any heed to what Abu Shuraih told him and instead misinterpreted the Hadith and went on with his plan. Abdullah bin Az-Zubair, whom Amr bin Said categorized with murderers and disobedient, was a great and highly pious companion of Rasulullah (Sallallahu Alaihi Wasallam).

Hadith No. 104

Narrated Abu Bakra (RA)

The Prophet said. No doubt your blood, property, the sub-narrator Muhammad thought that Abu Bakra had also mentioned and your honor (chastity), are sacred to one another as is the sanctity of this day of yours in this month of yours. It is incumbent on those who are present to inform those who are absent." (Muhammad the Sub-narrator used to say, "Allah's Apostle told the truth.") The Prophet repeated twice: "No doubt! Haven't I conveyed Allah's message to you.

Comments

These are the quotations from the famous historical sermon of Rasulullah (Sallallahu Alaihi Wasallam) which he made on the occasion of Hajatul Wida (farewell Haj), in which he told his followers, the Muslims, to honor and safeguard the life, property and the honor of fellow Muslims, all these things are sacred. Another Hadith says:

“A (true) Muslim is one by whose tongue and hands other Muslims remain safe.”

Such are the teachings of Islam that it wants its followers to be highly civilized, polite and absolutely harmless to others. Hadhrat Mawlana Ashraf Ali Thanvi (RA) used to define humanity as **“Humanity means not to cause even the least harm to others.”** To harm others is an attribute of the beasts, whosoever comes in their way gets attacked and harmed by them. The human beings should be different from beasts and always try not to harm anyone, that is what Islam teaches us. **Islam not only stops us from harming other human beings but also strictly prohibits us from teasing the animals and even insects.** Rasulullah (Sallallahu Alaihi Wasallam) informed us that he was shown a woman being punished in the hellfire because she had starved a cat to death. She had tied the cat with a rope and was neither giving it food nor allowing it to search of its own. To safeguard the life and property of others is self understood but what is meant by safeguarding the honor of others? It means not to harm the honor of others by way of back biting, slander, defamation etc. Islam has

warned of severe punishment on such acts.

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**Chapter 38 : The sin of a person who attributes a lie
to the Prophet (Sallallahu Alaihi Wasallam).**

Purpose of Tarjamatul Baab

In the earlier chapter Imam Bukhari stressed on the need to propagate the teachings of the Holy Qur'an and the Hadith and now in this chapter he is warning us that this propagation is not an ordinary job but a job of extreme responsibility .

Hadith No. 105

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Narrated 'Ali (RA)

The Prophet said, "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire."

Comments

The sayings of Rasulullah (Sallallahu Alaihi Wasallam) determine the Shariah, so it is highly important that extreme caution is exercised both while narrating the Hadith and accepting it. The Hadith quoted in this chapter has acted as a great deterrent for the narrators of Hadith right from the time of Sahaaba. The Sahaaba

were highly cautious while narrating any Hadith. They always used to shiver while narrating any Hadith because of above quoted Hadith which in very clear terms says that those people who attribute a lie to Rasulullah (Sallallahu Alaihi Wasallam) will find their abode in hell fire. This Hadith is quite clear in saying that it includes all types of lies. Ibn Hajr says that those people are not correct who say that a lie can be attributed to Rasulullah (Sallallahu Alaihi Wasallam) if it conforms to Shariah in cases of *Tarheeb* (warning or scaring) and *Targeeb* (arousal of interest). Some people, on the other hand have taken another extreme view, they say that one who tells a lie about Rasulullah (Sallallahu Alaihi Wasallam) will become a *Kaafir*. This view again is not accepted by the majority of Ulema who say that such an act is a great sin but not *Kufr* and the warning of hell fire does not mean that he will remain there for ever.

Hadith No. 106

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Narrated 'Abdullah bin Az-Zubair (RA)

I said to my father, 'I do not hear from you any narration (Hadith) of Allah's Apostle as I hear (his narrations) from so and so?' Az-Zubair replied. I was always with him (the Prophet) and I heard him saying "Whoever tells a lie against me (intentionally) then

(surely) let him occupy, his seat in Hell-fire.

Comments

Abdullah bin Az-Zubair says that he asked his father why he was not used to narrate Hadith as other people do? This could imply that either his father had not heard Hadith from Rasulullah (Sallallahu Alaihi Wasallam) or had not got enough time in his blessed company. His father Hadhrat Zubair denies both these things and tells his son that he had heard enough Hadith from Rasulullah (Sallallahu Alaihi Wasallam) and had spent enough time in his blessed company, but it was this Hadith, *"Whoever tells a lie against me (intentionally) then (surely) let him occupy, his seat in Hell-fire"*, which was prevented him from narrating Hadith. This was the usual practice of most of the Sahaaba.

Hadith No. 107

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Narrated Anas (RA)

The fact which stops me from narrating a great number of Ahaadith to you is that the Prophet said: "Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire."

Comments

Hadhrat Anas lived in the house of Rasulullah (Sallallahu Alaihi Wasallam) and spent lot of time with

him yet his practice was same as mentioned in this Hadith.

Hadith No. 108

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Narrated Salma (RA)

I heard the Prophet saying, "Whoever (intentionally) ascribes to me what I have not said then (surely) let him occupy his seat in Hell-fire."

Comments

This Hadith also made Sahaaba and latter generations very cautious in narrating the Hadith. While narrating any Hadith, the Sahaaba tried their best to narrate the Hadith as per the words which Rasulullah (Sallallahu Alaihi Wasallam) had himself said and also used to say at the end of the narration “أَوْ كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ” “or just like Rasulullah (Sallallahu Alaihi Wasallam) said”. This has always been debated by the Ulema whether to narrate the meaning of Hadith without quoting the exact words of Rasulullah (Sallallahu Alaihi Wasallam) is permissible or not. Some people don't allow it while the majority are of the opinion that it is permissible.

Hadith No. 109

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Narrated Abu Huraira (RA)

The Prophet said, "Name yourselves with my name (use my name) but do not name yourselves with my Kunya name (i.e. Abu-l Qasim). And whoever sees me in a dream then surely he has seen me for Satan cannot impersonate me. And whoever tells a lie against me (intentionally), then (surely) let him occupy his seat in hell-fire."

Comments

One day Rasulullah (Sallallahu Alaihi Wasallam) was going through the market, one person called from behind "O! Abu al-Qasim". Rasulullah (Sallallahu Alaihi Wasallam) looked behind and that person told him that he was calling some one else. On this occasion Rasulullah (Sallallahu Alaihi Wasallam) said that people could name themselves with his name, i.e., Muhammad, but should not name themselves with his designate name or surname (*Kunyat*), which is "Abu-al-Qasim". There are Ahaadith quoted on the authority of Hadhrat Ali and Hadhrat Talha which indicate the permissibility of keeping both the name as well as *kunyat* of Rasulullah (Sallallahu Alaihi Wasallam), that is why some people are of the opinion that to keep both of these is permissible whereas majority believe that to keep the name is permissible but to keep *kunyat* is not preferable.

Seeing Rasulullah (Sallallahu Alaihi Wasallam) in dream

The second part of the Hadith says that Rasulullah (Sallallahu Alaihi Wasallam) said that if any body sees him (Rasulullah (Sallallahu Alaihi Wasallam)) in dream then surely he has seen him only, as Satan cannot impersonate him. It was stated in the earlier Hadith that it is a great sin to attribute a lie to Rasulullah (Sallallahu Alaihi Wasallam), now here it is being impressed that one should neither attribute a lie to Rasulullah (Sallallahu Alaihi Wasallam) while awake nor through dreams, i.e., telling falsely that one has seen Rasulullah (Sallallahu Alaihi Wasallam) in dream. Now the question arises that some times one sees Rasulullah (Sallallahu Alaihi Wasallam) in dream in his true form which has been described in books and some times one sees him in such a form which is against the form described in the books. It is for this reason that Ulema have got divided into two schools of thought regarding this issue. One school of thought says that only that dream is reliable in which Rasulullah (Sallallahu Alaihi Wasallam) is seen in the real form as described in authentic books, whereas the other school of thought is of the opinion that if someone sees Rasulullah (Sallallahu Alaihi Wasallam) in any form other than the real one then it is still reliable. These people say that if some one sees Rasulullah (Sallallahu Alaihi Wasallam) in dream in such a form which is not apparently good, it denotes the weakness of the faith and/or deeds of such a person. For example if some one sees Rasulullah (Sallallahu Alaihi Wasallam) in dream in such a manner that his beard is not that long as described in authentic books,

this is a warning to this man who is seeing the dream that he is not strictly following the Sunnah.

Chapter 39 : The writing of knowledge.

Purpose of Tarjamatul Baab

In the earlier chapters the importance of propagation and the preservation of the religious knowledge in its pristine purity was emphasized and now Imam Bukhari tells us that the best way to preserve knowledge in its pristine purity is to keep it in a written form. We know that the Sahaaba possessed extra ordinary memory power and they worked very hard to memorize all what Rasulullah (Sallallahu Alaihi Wasallam) said, but at the same time they made it for sure to preserve this knowledge in written form as well. Initially, Sahaaba were told to write only the verses of Qur'an which were revealed to Rasulullah (Sallallahu Alaihi Wasallam). There is a Hadith quoted on the authority of Abu Sa'eed al-Khudri (RA) in Muslim, which says:

“Don't write any thing what I say except the Qur'an”.

This instruction was given to Sahaaba in early days so that the chances of intermingling of the Qur'an and the Hadith were nullified. Latter on the Sahaaba like Abdullah bin al-Aas got the permission from Rasulullah (Sallallahu Alaihi Wasallam) to write the Hadith. There were other Sahaaba also who wrote Hadith during the time of Rasulullah (Sallallahu Alaihi Wasallam) like Abu Huraira, Anas bin Malik etc. Imam Bukhari proba-

bly chose this particular title for this chapter to dispel any doubts which could have arisen about the writing of Hadith because of above quoted Hadith “*Don’t write any thing what I say except the Qur’an*”.

Hadith No. 110

Narrated Ash-Sha'bi (RA)

Abu Juhaifa said, "I asked Ali, 'Have you got any book (which has been revealed to the Prophet apart from the Qur'an)?' 'Ali replied, 'No, except Allah's Book or the power of understanding which has been bestowed (by Allah) upon a Muslim or what is (written) in this sheet of paper (with me).' Abu Juhaifa said, "I asked, 'What is (written) in this sheet of paper?' 'Ali replied, it deals with The Diyya (compensation (blood money) paid by the killer to the relatives of the victim), the ransom for the releasing of the captives from the hands of the enemies, and the law that no Muslim should be killed in Qisas (equality in punishment) for the killing of (a disbeliever).

Comments

Hadhrat Juhaifa once asked Hadhrat Ali if he had received any additional book from Rasulullah (Sallallahu Alaihi Wasallam) other than the Holy Qur’an. The need for asking this question arose because

there were some mischievous people creating doubts in the minds of people about Hadhrat Ali, Abdullah bin Saba was their leader. He made his followers to believe that Hadhrat Ali has been given some special things e.g., the actual Qur'an is having forty parts instead of thirty and ten parts are with Hadhrat Ali and that hadhrat Ali was supposed to be the first Khalifa of Rasulullah (Sallallahu Alaihi Wasallam). Hadhrat Ali was highly upset by this mischief of Abdullah bin Saba and his followers, he came out on to the dais and made this statement that he had not been given anything special by Rasulullah (Sallallahu Alaihi Wasallam) which other people had not been given and he told Juhaifa, in answer to his question that he had nothing with him except the Holy Qur'an and the special power to understand it which Allah had bestowed upon him and a sheet of paper wherein the laws related to the Diyya (compensation—blood money paid by the killer to the relatives of the victim) were written, the ransom for the releasing the captives from the hands of the enemies, and the law that no Muslim should be killed in Qisas (equality in punishment) for killing a disbeliever were written.

Hadith No. 111

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Narrated Abu Huraira (RA)

In the year of the Conquest of Makkah, the tribe of Khuza'a killed a man from the tribe of Bani Laith in revenge for a killed person, belonging to them. They informed the Prophet about it. So he rode his Rahila (she-camel for riding) and addressed the people saying, "Allah held back the killing from Makkah. (The sub-narrator is in doubt whether the Prophet said "elephant or killing," as the Arabic words standing for these words have great similarity in shape), but He (Allah) let His Apostle and the believers over power the infidels of Makkah. Beware! (Makkah is a sanctuary) Verily! Fighting in Makkah was not permitted for anyone before me nor will it be permitted for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its Luqta (fallen things) except by a person who will look for its owner (announce it publicly). And if

somebody is killed, then his closest relative has the right to choose one of the two-- the blood money (Diyya) or retaliation having the killer killed. In the meantime a man from Yemen came and said, "O Allah's Apostle! Get that written for me." The Prophet ordered his companions to write that for him. Then a man from Quraish said, "Except Al-Idhkhir (a type of grass that has good smell) O Allah's Apostle, as we use it in our houses and graves." The Prophet said, "Except Al-Idhkhir.e. Al-Idhkhir is allowed to be plucked."

Comments

In the year of the conquest of Makkah, the tribe of Khuza'a killed a man from the tribe of Bani Laith in revenge for the killing of a person who belonged to them. They informed the Prophet (Sallallahu Alaihi Wasallam) about it. Rasulullah (Sallallahu Alaihi Wasallam) rode his Rahila (she-camel for riding) and addressed the people saying, "Allah held back the killing from Makkah". (The sub-narrator, Abu Nu'aim, is in doubt whether the Prophet (Sallallahu Alaihi Wasallam) said "elephant or killing", as the Arabic words standing for these words have great similarity in shape. This word if read with two dot (ق) 'Kaf' will mean fighting, then the meaning of this statement of Rasulullah (Sallallahu Alaihi Wasallam) would mean that fighting in Makkah was not permitted for anyone before me nor will it be permitted for anyone after me. The war at this place was made legal for me for only few hours or so on that day. If this letter is read with one dot (ف) 'Fay' then this statement would mean that the people of elephant have been stopped forever to enter Makkah. Before Rasu-

lullsh (Sallallahu Alaihi Wasallam) announced his prophethood, a king namely Abraha along with his men came on elephants from Habsha to attack Khana-Ka'ba and Allah Ta'ala sent an army of small birds called "Ababeel" who dropped tiny pebbles from their beaks on them with which all of them died very bad death along with their elephants and in this way Allah protected His house, Khana-Ka'ba. These people are called 'the people of elephant'. Allah Ta'ala protected His house when it was in the custody of infidels, He will definitely protect it now when it is with His true believers.

Some Ulema say that by this statement Rasulullah (Sallallahu Alaihi Wasallam) meant that now it will not be permissible for anyone to enter the limits of Haram without Ahram.

Then Rasulullah (Sallallahu Alaihi Wasallam) said, "No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs and trees or to pick up its Luqta (fallen things) except by a person who will look for its owner (announce it publicly). And if somebody is killed, then his closest relative has the right to choose one among the two - the blood money (Diyya) or retaliation i.e., to kill the killer". It is not permissible to cut the trees or grass in Makkah unless these are either harmful or rendered completely useless. Rasulullah (Sallallahu Alaihi Wasallam) was requested to spare from this ban a special kind of grass called al-Adhkhir, which the Arabs used for many purposes and he acceded to their request.

In the meantime a man from Yemen came and said, "O Allah's Apostle! Get that written for me." The

Prophet ordered his companions to write that for him.

Only this part of the Hadith is related to the title of this chapter i.e., 'the writing of Hadith', showing thereby that the writing of Hadith was started right during the time of Rasulullah (Sallallahu Alaihi Wasallam).

Hadith No. 112

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Narrated Abu Huraira (RA)

There is none among the companions of the Prophet who has narrated more Ahaadith than I except 'Abdullah bin Amr (bin Al-'As) who used to write them and I never did the same.

Comments

Hadhrat Abu Huraira (RA) says that he has quoted the maximum number of Ahaadith, but he thought that probably Abdullah bin Amr might have quoted more Ahaadith than him because he (Abdullah bin Amr) used to write Hadith from Rasulullah (Sallallahu Alaihi Wasallam). However the scholars of Hadith including Imam Bukhari are of the opinion that Abu Huraira himself has quoted the maximum number of Ahaadith. Imam Bukhari says that Abu Huraira had

eight hundred students and he had dedicated himself for learning the Hadith and remained glued to Rasulullah (Sallallahu Alaihi Wasallam) while other people attended to their respective jobs. Rasulullah (Sallallahu Alaihi Wasallam) had made special invocation for Abu Huraira by virtue of which he did not forget the Hadith after learning it. Imam Qastalaani has reported the number of Ahaadith quoted by Abu Huraira as five thousand and three hundred and those by Abdullah bin Amr as seven hundred. Hadhrat Abu Huraira also had the distinction of getting special invocation from Rasulullah (Sallallahu Alaihi Wasallam) by virtue of which he did not forget the Hadith after learning it.

Hadith No. 113

Narrated 'Ubaidullah bin 'Abdullah (RA)

Ibn 'Abbas said, "When the ailment of the Prophet became worse, he said, 'Bring for me (writing) paper and I will write for you a statement after which you will not go astray.' But 'Umar said, 'The Prophet is seriously ill,

and we have got Allah's Book with us and that is sufficient for us.' But the companions of the Prophet differed about this and there was a hue and cry. On that the Prophet said to them, 'Go away (and leave me alone). It is not right that you should quarrel in front of me.' Ibn 'Abbas came out saying, "It was most unfortunate (a great disaster) that Allah's Apostle was prevented from writing that statement for them because of their disagreement and noise. (Note: It is apparent from this Hadith that Ibn 'Abbas had witnessed the event and came out saying this statement. The truth is not so, for Ibn 'Abbas used to say this statement on narrating the Hadith and he had not witnessed the event personally. See Fath Al-Bari Vol. 1, p.220 footnote.) (See Hadith No. 228, Vol. 4).

Comments

Hadhrat Ibn Abbas says that it was the day of Thursday when the terminal illness of Rasulullah (Sallallahu Alaihi Wasallam) got severe and he told his companions to get the things needed for writing and record down a document which would save them from going astray after his departure from this world. During those days paper was not freely available and so bones, bark of trees etc. were used to record things. Seeing the severity of the illness of Rasulullah (Sallallahu Alaihi Wasallam), Hadhrat Umar (RA) thought that it was not proper to trouble Rasulullah (Sallallahu Alaihi Wasallam) in that severe illness, some people agreed with Hadhrat Umar (RA) and some disagreed and in this way they raised their voices in discussing the issue. Rasulullah (Sallallahu Alaihi Wasallam) did not like this discus-

sion and asked them to get up and leave. Imam Nawawi says that it shows the intense depth of knowledge of Hadhrat Umar (RA) as he thought that probably Rasulullah (Sallallahu Alaihi Wasallam) might give them such instructions which would have been very useful for the Ummah, but he also had the apprehension that probably the Ummah would not be able to comply fully on those instructions and hence would make them sinful. Imam Baihaqi (RA) says that Hadhrat Umar (RA) thought that it was not proper to give trouble to Rasulullah (Sallallahu Alaihi Wasallam) in that severe illness.

Criticism of Hadhrat Umar (RA) on this account is not justified

Some people criticize Hadhrat Umar (RA) by saying that Rasulullah (Sallallahu Alaihi Wasallam) was going to tell something very important and Hadhrat Umar (RA) deprived the Ummah from that. The learned scholars say that it is not right that Hadhrat Umar (RA) deprived the Ummah from anything. Had it been very essential, Rasulullah (Sallallahu Alaihi Wasallam) would have done that at any case despite Hadhrat Umar's refusal and he lived for four more days after this event.

Purpose of Imam Bukhari (RA)

Purpose of Imam Bukhari for getting this Hadith here is to show that writing was in vogue during those days.

Chapter 40 : Learning and preaching during night.

Purpose of Tarjamatul Baab

Haafiz says that by establishing this title Imam Bukhari wants to emphasize that the ban on talking after Isha prayers, which has come in another Hadith, does not apply on learning and preaching of Islam during night.

Hadith No. 114

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Narrated Ummi Salma (RA)

One night Allah's Apostle got up and said, "Subhan Allah! How many afflictions have been descended tonight and how many treasures have been disclosed! Go and wake the sleeping lady occupants of these dwellings (his wives) up (for prayers). A well-dressed (soul) in this world may be naked in the Hereafter.

Comment

One night Rasulullah (Sallallahu Alaihi Wasallam) woke up and uttered the glory of Allah (Subhan Allah) and said that many afflictions have descended tonight and many treasures have been opened (for the Ummah). Learned scholars, while interpreting this Hadith, have said that these are two predictions which

were made by Rasulullah (Sallallahu Alaihi Wasallam) which this Ummah was going to face. The first one i.e., the afflictions (fitnas) referred to the trouble which this Ummah faced in the form of the martyrdom of Hadhrat Usmaan (RA) and the conflicts between Muslims that followed thereafter. The second thing i.e., the doors of many treasures were opened referred to the victories which the Ummah was going to achieve over the big empires of those times. So, the first prediction was a warning and the second one was a glad tidings.

Women well dressed in the world, naked in the Hereafter

After making above mentioned predictions Rasulullah (Sallallahu Alaihi Wasallam) told his companions to awaken their wives (for morning prayers) as he (Sallallahu Alaihi Wasallam) had been shown that those women who used to remain well dressed in the world, would be naked in the Hereafter due to their bad deeds. So, the women should be told to get up early in mornings and ask forgiveness from Allah and should shun away the sins particularly the immodesty.

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Chapter 41 : To discuss religion at night.

The Arabic word 'Simr' means moonlight. Arab people used to come out of their homes during moonlit nights and narrate stories of their ancestors with proud; this type of talking got the name of As-Simr. Rasulullah (Sallallahu Alaihi Wasallam) forbade his Ummah from

indulging in such useless discussions. By establishing this title for this chapter, Imam Bukhari (RA) wants to emphasize that learning and teaching of Islam is exempted from this ban.

Hadith No. 115

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Narrated 'Abdullah bin 'Umar (RA)

Once the Prophet led us in the 'Isha' prayer during the last days of his life and after finishing it (the prayer) (with Taslim) he said: "Do you realize (the importance of) this night?" Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night."

Comments

Abdullah bin Umar (RA) says that one day Rasulullah (Sallallahu Alaihi Wasallam) offered Isha Salah with them and after completing the Salaah, he (Sallallahu Alaihi Wasallam) told them a strange thing that whosoever was present on earth that night would not be alive after one hundred years. By this Rasulullah (Sallallahu Alaihi Wasallam) wanted to tell his Ummah that their age in the world will remain short, within hundred years, so they should not waste it and should hurry

up to perform pious deeds. Those Sahaba who lived long lives like Hadhrat Anas bin Maalik, Hadhrat Jaabir etc also died within that hundred year period.

Is Hadhrat Khidhir (AS) alive?

Under this Hadith the scholars of Hadith have discussed at length whether Hadhrat Khidhir (AS) is alive or not. Those who believe that he is dead, support their argument with this Hadith only, as Rasulullah (Sallallahu Alaihi Wasallam) said none would be alive after hundred years from those who were living on earth that time. So, they say that it also included Hadhrat Khidhir (AS) as well. On the other hand there are numerous people in the Ummah who believe that he is alive and his meeting with the people like Umar bin Abdul Aziz, Siri Saqti, Bishir Haafi, Junaid Baghdadi and Ma'roof Karkhi is well documented. Some people say that Khidir is not the name of a person, but is the name of a post like Qutub and Abdaal etc, on which various people are appointed from time to time. And Allah know the best.

Hadith No. 116

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Narrated Ibn 'Abbas (RA)

I stayed overnight in the house of my aunt Maimuna bint Al-Harith (the wife of the Prophet) while the Prophet was there with her during her night turn. The Prophet offered the 'Isha' prayer (in the Musjid), returned home and after having prayed four Rakat, he slept. Later on he got up at night and then asked whether the boy (or he used a similar word) had slept? Then he got up for the prayer and I stood up by his left side but he made me stand to his right and offered five Rakat followed by two more Rakat. Then he slept and I heard him snoring and then (after a while) he left for the (Fajr) prayer.

Chapter 42 : The memorization of the (religious) knowledge.

Purpose of Tarjamatul Baab

In earlier chapter Imam Bukhari stressed that one can continue learning even during nights. After learning the knowledge one needs to take measure to safeguard it from getting wasted because of forgetting. For this one needs to remain in touch with the means of learning as was done by Abu Huraira (RA).

Hadith No. 117

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Narrated Abu Huraira (RA)

People say that I have narrated many Ahaadith (The Prophet's narrations). Had it not been for two verses in the Qur'an, I would not have narrated a single Hadith, and the verses are:

"Verily those who conceal the clear sign and the guidance which We have sent down . . . (up to) Most Merciful." (2:159-160). And no doubt our Muhajir (emigrant) brothers used to be busy in the market with their business (bargains) and our Ansari brothers used to be busy with their property (agriculture). But I (Abu Huraira) used to stick to Allah's Apostle contented with what will fill my stomach and I used to attend that which they used not to attend and I used to memorize that which they used not to memorize.

Comments

Abu Huraira (RA) embraced Islam after the battle of Khyber i.e., about 7th year after Hijrah and as such got the chance of being in company of Rasulullah (Sallallahu Alaihi Wasallam) for just three and a half years. Yet he is among those Sahabah who have narrated

maximum number of Ahaadith from Rasulullah (Sallallahu Alaihi Wasallam). Some people raised eye brows over this thing saying that though Abu Huraira (RA) got less time with Rasulullah (Sallallahu Alaihi Wasallam), yet he is narrating so many Ahaadith. In this Hadith, Abu Huraira (RA) is answering those people and defending his point. He says that those who had migrated from Makkah alongwith Rasulullah (Sallallahu Alaihi Wasallam) called Muhajireen used to remain busy in trade as many of them were businessmen and local Madinites, called Ansaar, were mostly farmers and they used to remain busy in their respective fields. Abu Huraira did not involve himself in any of such activities but remained glued to Rasulullah (Sallallahu Alaihi Wasallam) and his only job was to listen and memorise Hadith. May a times he didn't get anything to eat and used to fall unconscious because of hunger but he would not leave the company of Rasulullah (Sallallahu Alaihi Wasallam) lest he might miss any Hadith.

Hadith No. 118

Narrated Ibrahim bin Al-Mundhir (RA)

Ibn Abi Fudaik narrated the same as above

(Hadith...117) but added that the Prophet had moved his hands as if filling them with something and then he emptied them in the Rida' of Abu Huraira.

Comments

This Hadith further explains the reason why there are more Ahaadith narrated by Abu Huraira (RA). He says that he used to forget Hadith after listening them. One day he complained to Rasulullah (Sallallahu Alaihi Wasallam) about it. Rasulullah (Sallallahu Alaihi Wasallam) told him to open his blanket. Abu Huraira opened his blanket and Rasulullah (Sallallahu Alaihi Wasallam) closed his fists as if there was something in them and placed the fists in the opened up blanket of Abu Huraira and asked him to close it. Abu Huraira (RA) did the same and from that day onwards Abu Huraira did not forget any Hadith. It was the result of this act of Rasulullah (RA) along with his Dua for Abu Huraira (RA) that latter did not forget Hadith for the rest of his life. This Hadith shows that doing such acts is Sunnat of Rasulullah (Sallallahu Alaihi Wasallam) and this thing is practiced by spiritual saints with their students.

Hadith No. 119

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Narrated Abu Huraira (RA)

I have memorized two kinds of knowledge from Allah's

Apostle . I have propagated one of them to you and if I propagated the second, then my pharynx (throat) would be cut (i.e. killed).

Comments

Abu Huraira says that he had learned two things from Rasulullah (Sallallahu Alaihi Wasallam), out of these he spread one thing among the people and if he would reveal the other thing, his pharynx would be cut. Ulema say that the one thing which Abu Huraira (RA) revealed to the people were those Ahaadith which were regarding the beliefs, Halaal and Haraam, historical events and Islamic Jurisprudence (Fiqh). The other thing which he did not reveal were about the afflictions or Fitnas which this Ummah was going to face. Had he revealed that, people would have gone against him and teased him. Two invocation which he used to make, support this view, viz.,

“O Allah! Lift me towards you before 60 Hijra”.

“I seek refuge of Allah from the governance of children”.

Yazid became the khalifah in 60 Hijra and Abu Huraira (RA) died one year before that, i.e., in 59 Hijra. These two invocations show that Abu Huraira (RA) had been informed by Rasulullah (Sallallahu Alaihi Wasallam) about the happenings.

Another set of scholars called spiritual Sufi saints were of the opinion that the other thing which Abu

Huraira (RA) did not reveal was the spiritual secrets which were above the level of understanding of common people, that is why he did not reveal them.

Chapter 43 : Listening to religious scholars with silence.

Purpose of Tarjamatul Baab

There is a Hadith on the authority of Ibn Abbas (RA) in which he says that Rasulullah (Sallallahu Alaihi Wasallam) told him that he should not preach while people are busy in their routine work. From this Hadith people thought that probably it might not be permissible to preach while people are busy. By establishing this title for this chapter, Imam Bukhari wants to remove this confusion and convey that at times it is permissible to ask people to keep quiet so that they can listen to the speech of learned scholars.

Hadith No. 120

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Narrated Jarir (RA)

The Prophet said to me during Hajjat-al-Wida': Let the people keep quiet and listen. Then he said (addressing

the people), "Do not (become infidels) revert to disbelief after me by striking the necks (cutting the throats) of one another (killing each other)."

Comments

During Hajatul Vida (the last Haj performed by Rasulullah (Sallallahu Alaihi Wasallam)), Rasulullah (Sallallahu Alaihi Wasallam) told Jarir to ask the people to keep quiet. Then Rasulullah (Sallallahu Alaihi Wasallam) advised the people not to indulge in such activities which resemble infidels, after he leaves this world. Ulema have given two versions of its meaning, first version says that by this Rasulullah (Sallallahu Alaihi Wasallam) meant that Muslims should neither fight with another nor should they tease other fellow Muslims like infidels do. Second version is that he (Sallallahu Alaihi Wasallam) meant that Muslims should not turn infidels after him.

Chapter 44 : When a religious scholar is asked “Who is the most learned person”, it is better for him to attribute or entrust absolute knowledge to Allah and to say : “Allah is the Most Learned over everybody else”.

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) wants to tell the scholars of knowledge that they should always have humility, should not be proud of their knowledge as they should always consider that there will be numerous people

more knowledgeable than them.

Hadith No. 121

Narrated Ubai bin Ka'b (RA)

The Prophet said, "Once the Prophet Moses stood up and addressed Bani Israel. He was asked, "Who is the most learned man amongst the people. He said, "I am the most learned." Allah admonished Moses as he did not attribute absolute knowledge to Him (Allah). So Allah inspired to him "At the junction of the two seas there is a slave amongst my slaves who is more learned than

you." Moses said, "O my Lord! How can I meet him?" Allah said: Take a fish in a large basket (and proceed) and you will find him at the place where you will lose the fish. So Moses set out along with his (servant) boy, Yusha' bin Nun and carried a fish in a large basket till they reached a rock, where they laid their heads (i.e. lay down) and slept. The fish came out of the basket and it took its way into the sea as in a tunnel. So it was an amazing thing for both Moses and his (servant) boy. They proceeded for the rest of that night and the following day, when the day broke, Moses said to his (servant) boy: "Bring us our early meal. No doubt, we have suffered much fatigue in this journey." Moses did not get tired till he passed the place about which he was told. There the (servant) boy told Moses, "Do you remember when we betook ourselves to the rock, I indeed forgot the fish." Moses remarked, "That is what we have been seeking. So they went back retracing their foot-steps, till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Moses greeted him. Al-Khadir replied saying, "How do people greet each other in your land?" Moses said, "I am Moses." He asked, "The Moses of Bani Israel?" Moses replied in the affirmative and added, "May I follow you so that you teach me of that knowledge which you have been taught." Al-Khadir replied, "Verily! You will not be able to remain patient with me, O Moses! I have some of the knowledge of Allah which He has taught me and which you do not know, while you have some knowledge which Allah has taught you which I do not know." Moses said, "Allah willing, you will find me patient and I will not disobey you in aught. So both

of them set out walking along the sea-shore, as they did not have a boat. In the meantime a boat passed by them and they requested the crew of the boat to take them on board. The crew recognized Al-Khadir and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khadir said: "O Moses! My knowledge and your knowledge have not decreased Allah's knowledge except as much as this sparrow has decreased the water of the sea with its beak." Al-Khadir went to one of the planks of the boat and plucked it out. Moses said, "These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people." Al-Khadir replied, "Didn't I tell you that you will not be able to remain patient with me." Moses said, "Call me not to account for what I forgot." The first (excuse) of Moses was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khadir took hold of the boy's head from the top and plucked it out with his hands (i.e. killed him). Moses said, "Have you killed an innocent soul who has killed none." Al-Khadir replied, "Did I not tell you that you cannot remain patient with me?" Then they both proceeded till they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found there a wall on the point of collapsing. Al-Khadir repaired it with his own hands. Moses said, "If you had wished, surely you could have taken wages for it." Al-Khadir replied, "This is the parting between you and me." The Prophet added, "May Allah be Merciful to Moses! Would that he could have been more patient to learn more about his story with Al-Khadir. "

Comments

(Excerpts related to this issue from Ma'ariful Qur'an (Vol-5, Surah Kahf)) —

About al-Khadir (AS) and the issue of his prophethood

Though the name of the person concerned in this event has not been mentioned in the Qur'an - in fact, he has been called:) عباد من عبادنا a servant from among Our servants – (18:65)) - but, in the Hadith of Sahih al-Bukhari, his name has been given as: al-Khadir. Literally, it means green, verdant. Giving the reason for his name being al-Khadir, commentators at large say that grass would grow at the spot where he would sit, no matter what the nature of the land. It would just turn green. The Qur'an has also not made it clear whether al-Khadir (AS) was some prophet, or was one of the men of Allah. But, in the sight of the majority of religious scholars, the proof of his being a prophet is embedded within the events mentioned in the Qur'an. There is a reason for it. Some of the proved events during this journey that issued forth from al-Khadir (AS) are absolutely counter to the Shari'ah and there can be no exemption from an injunction of the Shari'ah except under the authority of a Divine revelation, something restricted to a prophet and messenger of Allah. A waliyy (man of Allah) could also come to know something either through Kashf (illumination) or Ilham (inspiration). But, that is not an authority to prove a rule of Shari'ah. No injunction of the externally codified Shari'ah can be changed on that basis. Therefore, it stands established that al-Khadir (AS) was a prophet and messenger of Allah. Given to him

were some of those particular injunctions, injunctions that were counter to the codified Shari'ah. Whatever he did, he did under the authority of this excepted injunction. He himself has attested to that in the sentence of the Qur'an saying: *و ما فعلته عن أمري* and I did not do it under my authority –18:82) that is, did it under Divine authority.

In short, according to the majority of religious scholars of the Muslim community, al-Khadir (AS) too is a prophet and messenger. But, it was an imperative of creation that some duties were assigned to him from Allah. The knowledge given to him related to these very duties. Of this Sayyidna Musa (AS) had no information, therefore, he objected. This subject has been dealt with in Tafsir al-Qurtubi, al-Bahr al-Muhit of Abu Hayyan and in most commentaries variously.

It is not lawful for any *waliyy* or man of Allah to contravene the injunction of codified Shari'ah

Right from here we learn that there is no shortage of ignorant and misguided Sufis who give a bad name to Tasawwuf. The likes of them would say that Shari'ah is something else and Tariqah is something else. There are many things taken as *haram* in the Shari'ah, but they are permissible in the Tariqah. Therefore, even if you see a *waliyy* (man of Allah) involved in a major sin openly and clearly, you cannot raise an objection against him! This is heresy, flagrant and false. No *waliyy*, no man of Allah anywhere in this world can be taken on the analogy of al-Khadir (AS), nor can any act contrary to the codified Shari'ah issuing forth from him be called permissible.

Following the teacher is incumbent on the student

In verse 18:66: هَلْ أَتَىكَ عَلَى أَنْ تُعَلِّمَن مِمَّا عَلَّمْتَ رُشْدًا Sayyidna Musa (AS), despite being a prophet and messenger of great resolve, has most reverentially requested al-Khadir (AS) if he could follow him to learn his knowledge from him. This tells us that the etiquette of acquiring knowledge is nothing but that the student should show respect for the teacher and follow him (as an individual who is eager to learn) - even if the student happens to be superior to his teacher. (Qurtubi, Mazhari)

It is not permissible for an 'Alim' of the 'Shari'ah' to patiently bear what is contrary to the Shari'ah

By saying: إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا You can never be able to keep patient while with me. And how would you keep patient over something your comprehension cannot grasp? - 67, 68), al-Khadir (AS) was telling Sayyidna Musa (AS) about the fact and the reason why he would be unable to keep patient with him. He knew nothing about the reality of the thing. What he meant was that the nature of knowledge given to him was different from the knowledge of Sayyidna Musa (AS), therefore, things he did would appear to be objectionable in his sight, until he himself was to apprise him of their reality. Thus, the objections he would raise against such actions would be triggered by the dictates of his mission as a prophet.

Since Sayyidna Musa (AS) was ordered to go to and learn from al-Khadir (AS) by none but Allah Ta'ala, therefore, he was initially at peace with himself hoping that nothing he did would really be counter to the

Shari'ah - though, he may not understand it externally. So, he pro-mised to keep patient. Otherwise, the making of such a promise is not permissible for any 'Alim of Din. But, later on, overtaken by his strong sense of honor relating to the Shari'ah, he forgot about this promise.

The first event was really not that serious. That the boat people would suffer from financial loss or the boat may sink remained at the level of an impending danger only - which stood removed later on. But, in the case of the event that took place thereafter, Musa (AS) did not even make that promise of not objecting. In fact, when he saw the incident of a boy having been killed, he objected vehemently and did not offer any excuse whatsoever for his objection either. He simply said if he came up with an objection next time, al-Khadir (AS) would have the right of not keeping him in his company. The underlying logic was that no prophet and messenger of Allah can bear by seeing things being done against the norms of the Shari'ah and yet maintaining a stance of peevish patience. However, this was a unique situation. There were proph-ets on both sides. Therefore, the reality unfolded. It finally turned out that these fragmentary events were exempted for al-Khadir (AS) from the pur-view of the general rules of the Shari'ah. Whatever he did, he did only in accordance with the dictates of the Divine Wahy (revelation). (Mazhari)

Basic difference in the knowledge of Sayyidna Musa (AS) and al-Khadir (AS): Resolution of an apparent dichotomy

Naturally, a question arises here. We see that, ac-

cording to the explanation of al-Khadir (AS), the nature of the knowledge given to him was different from that of the knowledge of Sayyidna Musa (AS). Now, when both these two areas of knowledge were given by Allah Ta'ala alone, why did this contradiction and difference show up in their two respective injunctions? Qadi Thanauallah of Panipat has given a research-based answer to this question in his Tafsir Mazhari. It is the closest to being right and appealing. Given below is a gist of what I understand from his presentation:

'The blessed souls Allah Ta'ala honors with His revelation and prophethood are generally those who are entrusted with the mission of making people better. Sent to them is a Book and Shari'ah which offer principles and rules that serve as blueprints of guidance and betterment for the creation of Allah. Blessed prophets and messengers mentioned in the noble Qur'an as such were all assigned with the mission of Law and Reform. To this related the Revelation they received. But then, there are services essential to the realm of creation (*takwin*) as well. Generally, appointed to take care of these are the angels of Allah. However, Allah Ta'ala has specifically chosen some from among the group of prophets also in order to carry out the services of *takwin* (whereby the decisions of Allah's will relating to the management of His creation are enforced). Al-Khadir (AS) belongs to this very group. These imperatives of *takwin* relate to minor incidents and events, that a certain person should be saved from getting drowned, or someone should be killed, promoted or demoted or subdued. These matters do not relate to common people at all, nor are they addressed by these imperatives. In such events of minor

consequences, one may confront some of those situations where killing a person is against the religious law. But, under the imperative of creation, that particular event has been exempted from the general religious law and the act has been made permissible for the person who has been appointed to carry out this imperative of *takwin*. Under such conditions, the experts of religious law are not aware of this exempted injunction and are compelled to call it *'haram* (unlawful) and the person who has been exempted from this law under the imperative of *takwin* remains in the right in his own place.

In short, wherever such a contradiction is perceived, it is no contradiction in the real sense. It is simply the exemption of some minor events from the general religious law. In *al-Bahr al-Muhit*, Abu Hayyan said:

The majority holds Al-Khadir (AS) to be a prophet and his knowledge was the gnosis of (the inner dimensions of the human) self which was revealed to him and the knowledge of Musa (AS) was of the injunctions and rulings on the apparent. (Al-Bahr al-Muhit, p. 147, v. 6)

For the aforesaid reason, it is also necessary that this exemption should take effect through revelation to a prophet. The *Kashf* (illumination) and *Ilham* (inspiration) of some *Waliyy* (man of Allah) are never sufficient to make such an exemption effective. This is the reason why the act of al-Khadir (AS) in killing a boy apparently without a just reason was *haram*

(unlawful) in the sight of the Shari'ah which rules on the apparent. But, as for al-Khadir (AS), he was appointed to do that while exempted from this law as an imperative of creation (*takwin*). Taking the Kashf and Ilham of some non-prophet on the analogy of al-Khadir (AS) and thereby taking something *haram* (unlawful) to be *halal* (lawful) - as popular among some ignorant Sufis - is totally anti-religion and certainly, a rebellion against Islam.

Ibn Abi Shaibah reports an event relating to Sayyidna Ibn 'Abbas (AS) by saying that Najdah Haruri (a Kharijite) wrote a letter to Sayyidna Ibn 'Abbas and asked as to how did al-Khadir (AS) kill a minor boy when the Holy Prophet (Sallallahu Alaihi Wasallam) has prohibited the killing of minors. Sayyidna Ibn 'Abbas answered his letter by saying, 'if you were to receive the same knowledge about some minor as was received by Sayyidna Musa's 'man of knowledge' (that is, al-Khadir AS), the killing of a minor would become permissible for you too!' What he meant was that al-Khadir (AS) had received his knowledge about it only through revelation exclusive to a prophet. That nobody can have now because prophet-hood has ended. There is to be no prophet after the Last among Prophets, that is, Muhammad al-Mustafa (Sallallahu Alaihi Wasallam), who could have through revelation knowledge about some particular person to have been exempted under Divine command in the case of such events. (Mazhari)

From this event too, the real thing becomes clear, that is, no one other than a revelation-receiving prophet has the right to declare anyone as exempted from any Islamic legal injunction.

Chapter 45 : That who asked while standing to a religious scholar who was sitting.

Purpose of Tarjamatul Baab

In general Islam does not like that people having some rank or social status, should sit and make others to stand around them. This bespeaks of arrogance which Islam does not like. By establishing this title for this chapter Imam Bukhari wants to convey that at times of need, for example, when the questioner is in hurry he can ask questions while standing when the learned scholar is sitting.

Hadith No. 122

Narrated Abu Musa (RA)

A man came to the Prophet and asked, "O Allah's Apostle! What kind of fighting is in Allah's cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of his pride and haughtiness." The Prophet raised his head (as the questioner was standing) and said, "He who fights so that Allah's Word (Islam) should be superior, then he fights in Al-

lah's cause."

Comments

Once a person came to Rasulullah (Sallallahu Alaihi Wasallam) and asked him a question while standing when Rasulullah (Sallallahu Alaihi Wasallam) was sitting, as is evident from the statement of the narrator that he (Sallallahu Alaihi Wasallam) raised his head in order to see towards the questioner. His question was as to which fighting will be considered in the way of Allah as people fight for many reasons like with anger or for family or national pride. Rasulullah (Sallallahu Alaihi Wasallam) gave him a brief and comprehensive answer, he said, that fighting alone will be considered in the way of Allah which is meant to make the word of Allah superior and dominant in the world.

Chapter 46 : To ask and give a juristic view (at Mina during Haj) during Rami Jamaar (while throwing pebbles at Shaitaan))

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to set guidelines regarding the asking of questions during busy time. Rami Jamaar is a time when every Haj pilgrim is extremely busy. If a learned scholar is asked questions during this time, should he answer or not?

Hadith No. 123

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Narrated 'Abdullah bin 'Amar (RA)

I saw the Prophet near the Jamra and the people were asking him questions (about religious problems). A man asked, "O Allah's Apostle! I have slaughtered the Hadi (animal) before doing the Rami." The Prophet replied, "Do the Rami (now) and there is no harm." Another person asked, "O Allah's Apostle! I got my head shaved before slaughtering the animal." The Prophet replied, "Do the slaughtering (now) and there is no harm." So on that day, when the Prophet was asked about anything as regards the ceremonies of Hajj performed before or after its due time his reply was, "Do it (now) and there is no harm."

Comments

This Hadith has been quoted in previous chapters as well.

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Chapter 47 : The Saying of Allah “And of knowledge you (mankind) have been given only a little”. (17:85)

Purpose of Tarjamatul Baab

Allah Ta’ala says that all of you have been given very little knowledge as compared to the knowledge of

Allah. So, neither the questioner should hesitate to ask the question nor the scholar should avoid to answer if he knows the answer, particularly if the question is related to some important issue.

Hadith No. 124

Narrated 'Abdullah (RA)

While I was going with the Prophet through the ruins of Madina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: Ask him (the Prophet) about the spirit. Some of them said that they should not ask him that question as he might give a reply which would displease them. But some of them insisted on asking, and so one of them stood up and asked, "O Aba-l-Qasim ! What is the spirit?" The Prophet remained quiet. I thought he was being inspired Divinely. So I stayed till that state of the Prophet (while being inspired) was over. The Prophet then said, "And they ask you (O Muhammad) concerning

the spirit --Say: The spirit -- its knowledge is with my Lord. And of knowledge you (mankind) have been given only a little)." (17.85)

Comments

Some Jews tried to tease Rasulullah (Sallallahu Alaihi Wasallam) and asked him about the soul (Rooh). Allah Ta'ala sent His inspiration to him in which he was told to tell those questioners that the whole knowledge which the creation possesses is very little as compared to the knowledge of Allah who is All-Knowing. The soul (Rooh) is from the word of Allah (Aalam-i-Amr).

What is (عالم أمر) Aalam-i-Amr?

Scholars are of different opinion regarding the nature of Aalam-i-Amr. Some say that the visible world is Aalam-i-Amr while some say that the visible world is Aalam-i-Khalq and the invisible one is Aalam-i-Amr. Mujaddid Alaf-i-Thani (RA) says that Aalam-i-Khalq is below the throne (Arsh) and Aalam-i-Amr is above the throne. Sheikh Akbar (RA) says that all materialistic things belong to Aalam-i-Khalq and all non-materialistic things which Allah created with the word كن i.e., 'Be' belong to Aalam-i-Amr. The Soul is also non-materialistic which has been created with the word كن.

Chapter 48 : That one who left some of his powers

fearing that some people may not understand them and may get involved in greater misunderstanding.

Purpose of Tarjamatul Baab

In previous chapter it was said that people have little knowledge. In this chapter it is being said that one should refrain from saying such things to people which they may not understand but instead may get more confused and misled.

Hadith No. 125

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Narrated Aswad (RA)

Ibn Az-Zubair said to me, "Aisha used to tell you secretly a number of things. What did she tell you about the Ka'ba?" I replied, "She told me that once the Prophet said, 'O 'Aisha! Had not your people been still close to the pre-Islamic period of ignorance (infidelity)! I would have dismantled the Ka'ba and would have made two doors in it; one for entrance and the other for exit.' Later on Ibn Az-Zubair did the same.

Comments

During the days of childhood of Rasulullah

(Sallallahu Alaihi Wasallam), the Quraish of Makkah reconstructed Khana Ka'ba. They made few changes to the design on which Hadhrat Ibrahim had constructed it. The Khana Ka'ba made by Hadhrat Ibrahim (AS) had the door at ground level and had two doors, one for entry and one for exit. Quraish raised the base of Khana Ka'ba and kept the door at a higher level which could be approached only through a stair case. Secondly, they kept only one door and closed the other so that they could have full control over the entry into Ka'ba. Thirdly they ran short of money and hence could not construct Ka'ba on that entire piece of land on which Hadhrat Ibrahim (AS) had built it. So they covered smaller area and left some space open which now is called 'Hateem'. This open space is also part of Ka'ba. It is actually the Mercy of Allah Ta'ala that He kept part of Khana Ka'ba open in the form of 'Hateem' so that everyone can enter into it as the main gate of Khana Ka'ba usually remains closed for common people. The people have to include Hateem in their circumambulation i.e., Tawaaf, as it is part of Ka'ba.

Rasulullah (Sallallahu Alaihi Wasallam) wanted to change this design of Khana Ka'ba and reconstruct it on the same pattern as was done by Hadhrat Ibrahim (AS) i.e., to make two doors, one for entry and another one for exit and also get the door lowered down to the ground level. He (Sallallahu Alaihi Wasallam) expressed his desire to Hadhrat Ayesha (RA) and also told her that he would have got it reconstructed as per the design of Hadhrat Ibrahim (AS), but since the Makkans had recently embraced Islam, they might take this changing of design otherwise.

Hadhrat Ibn Zubair, nephew of Hadhrat Ayesha (RA) knew this desire of Rasulullah (Sallallahu Alaihi Wasallam) as he had heard it from Hadhrat Ayesha (RA). When he became the governor of Makkah, he got Khana Ka'ba reconstructed as per the desire of Rasulullah (Sallallahu Alaihi Wasallam) but when Hajaj bin Yousuf became the ruler, he again dismantled it and constructed it as per the design which was there during the time of Rasulullah (Sallallahu Alaihi Wasallam) constructed by Quraish.

Construction of Khana Ka'ba

As per Sheikh Qutb-ud-Din, as quoted in Eidha ul Bukhari, Khana Ka'ba has been reconstructed five time viz.,

1. By Angels.
2. By Hadhrat Ibrahim (AS).
3. By Quraish.
4. By Hadhrat Ibn Zubair.
5. By Hajaj bin Yousuf.

Haroon Rashid (RA) during his caliphate again wanted to reconstruct Khana Ka'ba as per the wish of Rasulullah (Sallallahu Alaihi Wasallam) but Imaam Maalik forbade him from doing so, saying that it might become like a toy in the hands of rulers later on.

Chapter 49 : That who specified some people to learn

**(religious) knowledge preferring them over others
that they may not understand it.**

And Ali (RA) said, "you should preach people according to their mental caliber so that they may not convey false about Allah and His apostle.

Purpose of Tarjamatul Baab

Here the purpose is quite clear that it is mandatory for a learned scholars to talk to the people according to their level of understanding. The purpose of any talk should be positive, if the listener does not understand it or misunderstands it, what is the fun of telling such things which can have no use or may prove harmful.

Hadith No 126

Narrated Anas bin Malik (RA)

"Once Mu'adh was along with Allah's Apostle as a companion rider. Allah's Apostle said, "O Mu'adh bin Jabal." Mu'adh replied, "Labbaik and Sa'daik. O Allah's

Apostle!" Again the Prophet said, "O Mu'adh!" Mu'adh said thrice, "Labbaik and Sa'daik, O Allah's Apostle!" Allah's Apostle said, "There is none who testifies sincerely that none has the right to be worshipped but Allah and Muhammad is his Apostle, except that Allah, will save him from the Hell-fire." Mu'adh said, "O Allah's Apostle ! Should I not inform the people about it so that they may have glad tidings?" He replied, "When the people hear about it, they will solely depend on it." Then Mu'adh narrated the above-mentioned Hadith just before his death, being afraid of committing sin (by not telling the knowledge).

Once Hadhrat Mu'adh (RA) was along with Rasulullah (Sallallahu Alaihi Wasallam) as a companion rider. Rasulullah (Sallallahu Alaihi Wasallam) asked Mu'adh if he would tell him a very important thing. Rasulullah (Sallallahu Alaihi Wasallam) asked Mu'adh like this thrice. Hadhrat Mu'adh every time showed his eagerness to listen what Rasulullah (Sallallahu Alaihi Wasallam) wanted to tell him. Rasulullah (Sallallahu Alaihi Wasallam) told him that whosoever testifies with sincerity the Shahadatayn i.e., oneness of Allah that He alone is worth worshipping and the prophethood of Hadhrat Muhammad (Sallallahu Alaihi Wasallam), will enter Jannah. On listening this, Hadhrat Mu'adh got very happy and wanted to convey this glad tiding to the general public. Rasulullah (Sallallahu Alaihi Wasallam) forbade him from doing so, saying that people would rely on this glad tiding and might show laziness in doing pious deeds.

This type of impression has been given in many

Ahaadith which testify that the Shahadatayn with sincerity is enough for one to make him worth Jannah. In actuality whosoever testifies the Shahadatayn with sincerity will automatically do the pious deeds as well. If someone is not executing pious deeds that will mean he is not sincere in testifying Shahadatayn.

Hadith No 127

Narrated Anas (RA)

I was informed that the Prophet had said to Mu'adh, "Whosoever will meet Allah without associating anything in worship with Him will go to Paradise." Mu'adh asked the Prophet, "Should I not inform the people of this good news?" The Prophet replied, "No, I am afraid, lest they should depend upon it (absolutely)."

Chapter 50 : Role of shyness in learning (religious knowledge)

And Mujahid said: "Neither a shy nor a proud learns knowledge". Ayesha (RA) said: "Out of women, the women of Madina (Ansaar) are nice as shyness does not

prevent them from learning religious knowledge”.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to say that shyness is a good thing but it should not become impediment to learning.

Hadith No. 128

Narrated Ummi Salma (RA)

Um-Sulaim came to Allah's Apostle and said, "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge?) The Prophet replied, "Yes, if she notices a discharge." Ummi Salma, then covered her face and asked, "O Allah's Apostle! Does a woman get a discharge?" He replied, "Yes, let your right hand be in dust (An Arabic expression you say to a person when you contradict his statement meaning "you will not achieve goodness"), and that is why the son resembles his mother."

Comments

Umm Salma (RA) says that one day a lady from Ansaar namely Umm Sulaim (RA) came to Rasulullah

(Sallallahu Alaihi Wasallam) and asked him that she wanted to know an answer to a query though she should not ask it because of modesty, since Allah Ta'ala does not feel shy in revealing the truth so she would also not feel shy in asking that question. She then asked, if Gusul was also mandatory for women after wet dream (the way it is mandatory for men if they get night discharge). Rasulallah (Sallallahu Alaihi Wasallam) told her if she notices wetness then Gusul becomes mandatory for her. Umm Salma (RA) was sitting there, on hearing this she covered her face with cloth due to shyness and asked Rasulallah (Sallallahu Alaihi Wasallam), do women also get night discharge. Rasulallah (Sallallahu Alaihi Wasallam) made her to understand this in highly logical way by saying that if it was not so then how could off spring resemble his mother. Modern science came to know these things after so many centuries that too after intensive investigations what Rasulallah (Sallallahu Alaihi Wasallam) revealed fifteen hundred years ago. Obviously he was revealing these things after getting inspiration from Allah, otherwise it was not possible to make such unbelievable scientific facts when things like microscope etc were not available.

Hadith No. 129

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Narrated 'Abdullah bin 'Umar (RA)

Once Allah's Apostle said, "Amongst the trees there is a tree, the leaves of which do not fall and is like a Muslim, tell me the name of that tree." Everybody started thinking about the trees of the desert areas and I thought of the date-palm tree but felt shy (to answer). The others asked, "O Allah's Apostle! inform us of it." He replied, "it is the date-palm tree." I told my father what had come to my mind and on that he said, "Had you said it I would have preferred it to such and such a thing that I might possess."

Comments

This is another Hadith which Imam Bukhari has got in this chapter by which he wants to prove his point that shyness sometimes can be harmful as is evident from the shyness of Ibn Umar (RA) which his father Hadhrat Umar (RA) did not like.

Chapter 51 : That who felt shy (to ask something) and then requested another person to ask on his behalf.

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) wants to say that one should always try to learn religious knowledge from learned scholars. If one feels shy to ask questions, he

should request someone else to ask on his behalf as was done by Hadhrat Ali (RA).

Hadith No. 130

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Narrated 'Ali (RA)

I used to get the emotional urethral discharge frequently so I requested Al-Miqdad to ask the Prophet about it. Al-Miqdad asked him and he replied, "One has to perform ablution (after it)."

Comments

This Hadith shows that shyness should not become an impediment to learn. It also shows the eagerness of Hadhrat Ali (RA) to learn and also teaches that one can learn such things indirectly.

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Chapter 52 : The mentioning of religious knowledge and juristic verdicts in Musjid.

Purpose of Tarjamatul Baab

The Musjids have been basically built for prayers like Salah, Zikr and recitation of Al-Qur'an. Here Imam Bukhari clears a debatable issue i.e., is it permissible to discuss and learn about religion in Musjid? By quoting this Hadith he answers this question in affirmative.

Hadith No. 131

Narrated Nafi (RA)

'Abdullah bin 'Umar said: "A man got up in the Musjid and said: O Allah's Apostle 'At which place you order us that we should assume the Ihram?' Allah's Apostle replied, 'The residents of Madina should assume the Ihram from Dhil-Hulaifa, the people of Syria from Al-Juhfa and the people of Najd from Qarn.'" Ibn 'Umar further said, "The people consider that Allah's Apostle had also said, 'The residents of Yemen should assume Ihram from Yalamlam.'" Ibn 'Umar used to say, "I do not: remember whether Allah's Apostle had said the last statement or not?"

Chapter 53 : That who answered the questioner more than what he was asked for.

Purpose of Tarjamatul Baab

Sometimes the scholar should answer in detail rather than in brief.

Hadith No. 132

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Narrated Ibn 'Umar (RA)

A man asked the Prophet : "What (kinds of clothes) should a Muhrim (a Muslim intending to perform 'Umra or Hajj) wear? He replied, "He should not wear a shirt, a turban, trousers, a head cloak or garment scented with saffron or al-wars (kinds of perfumes). And if he has no slippers, then he can use Khuffs (leather socks) but the socks should be cut short so as to make the ankles bare."

***Al-Hamdu Lillah, by the grace and blessings of Allah
Subhaanahu wa Ta'ala, Kitab-ul-Ilm has finished.***

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The Book of Ablution



The Book of Ablution

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Chapter 1 : What has come (in revelation) regarding ablution?

And the saying of Allah “O you who believe! When you
intend to offer prayer, wash your faces and your fore-

arms up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles”. (5:6)

Abu Abdullah (RA) said, “The Prophet (Sallallahu Alaihi Wasallam) had made obvious that ablution is obligatory to wash the (above mentioned) body parts once. And the Prophet (Sallallahu Alaihi Wasallam) also did perform the ablution by washing (these) parts twice and thrice, but he never washed them more than three times. And the learned scholars detested exceeding the limits set by the Prophet (Sallallahu Alaihi Wasallam) while performing ablution, and to surpass the action of the Prophet (Sallallahu Alaihi Wasallam).

Purpose of Tarjamatul Baab

It is said in a Hadith, as quoted in Muslim, (أطهر (شطر الإيمان) that cleanliness (Tahaarah) is half of the faith. The cleanliness or purity that Shariah demands, includes purity of both the interior (Baatin) and the exterior (Zaahir) of a person. Allah likes His bondsmen to keep their hearts and minds pure from all evils like Shirk (associating partners), Kufr (disbelief), Kibr (arrogance), Hirth (greed), Shahwat (misuse of sexual desires) and other such bestial characteristics. Shariah also demands from the bondsmen to keep their exterior i.e., body, clothes and place of living clean. For this reason Wudu or ablution was made obligatory by Shariah before offering Salaah. A believer has to offer Salaah five times a day, which are obligatory for him in addition to additional Salaah or Nafl Salaah which are optional for him.

Method of performing ablution as per Sunnah

Istinja: If one passes urine or stools, he should

clean his private parts preferably with water. If water is not available, clay can be used to wipe off the impurity. It is more preferable to use clay first and then water. Since these days toilets are made such that clay will block the drainage system, so Ulema have give permission to use tissue paper instead of clay.

If somebody has performed ablution and then passes flatus only and no urine or stools, and then he intends to perform ablution, he need not to perform Istinja again but only ablution.

Wudu (Ablution)

After performing Istinja, if needed, one should intend to do Wudu (i.e., make Niyyat) and recite Bismillah-ir-Rahmaan-ir-Rahim and then wash his hands three times, then rinse his mouth three times, clean his nose after putting handful of water in it three times, wash his face from hair line on forehead up to just below the chin and from one ear lobule to other three times, wash his right hand up to and including elbow three times, wash his left hand up to and including elbow three times, rub his head with wet hands (i.e., Masah) once and then wash his right foot including ankle and then left foot including ankle.

Dua after ablution

O Allah! Make me among those who repent and among those who are clean.

I testify that there is no god but Allah and Muhammad

(Sallallahu Alaihi Wasallam) is His slave and messenger.

Faraidh-i-Wudu (obligatory things in Wudu)

There are four things which are Fardh (obligatory) in Wudu. All these four things are mentioned in the verse of Al-Qur'an quoted in Tarjamatul Baab, viz.,

1. To wash the face.
2. To wash the hands up to and including elbows.
3. To perform Masah of head.
4. To wash the feet including ankles.

Why these four things only?

Ulema have given various explanations why only the washing of these four parts of body has been made mandatory in Wudu and not other parts. Basically the aim of Shariah is to get perfect Taharah (cleanliness) from the bondsman. The sequence of sins which a man commits usually starts first with eyes, i.e., he looks at a thing about which he then gets evil intentions. After looking at that thing with evil intentions, he intends to catch that thing with hands, if he fails in doing so, he then uses his brain as to how he should achieve that thing and finally uses his feet to reach that thing. The Qur'an uses the same sequence, asks to wash the face first which includes eyes, then hands, then perform Masah of head and finally to wash the feet. All other parts of body are subservient to these four parts as these are mainly used for committing sins. Bondsman is also asked to seek forgiveness from Allah for the sins committed by these organs while washing them in Wudu.

Chapter 2 : No Salaah is accepted without ablution.

Purpose of Tarjamatul Baab

The words of this chapter are actually part of a Hadith which has been collected by Imam Muslim (RA). There is consensus among the Ummah that no Salaah will be accepted without Tahaarah (ritual cleanliness as described by Shariah i.e., Wudu or Gusul, whatever is indicated), may it be obligatory (Fardh) Salaah or optional (Nafl) Salaah of journey or otherwise.

Hadith No. 133

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Narrated Abu Huraira (RA)

Allah's Apostle said, "The prayer of a person who does Hadath Asgar (passes, urine, stool or wind) is not accepted till he performs (repeats) the ablution." A person from Hadaramout asked Abu Huraira, "What is 'Hadath'?" Abu Huraira replied, " 'Hadath' means the passing of wind from the anus."

Comments

What is Hadath (حدث)?

Hads as per Shariah is of two types viz., Hadath-i-Asgar (حدث اصغر) and Hadath-i-Akbar (حدث أكبر)

Hadath-i-Asgar means that Hadath which makes ablution mandatory before offering Salaah. If someone, who does not have had Hadath-i-Akbar, passes stools, urine or wind is said to have got Hadath-i-Asgar. Bleeding, sleeping lying down in such a way that gut sphincter goes loose, becoming unconscious, vomiting mouthful of vomitus, laughing in Salaah also break Wudu and one has to make a fresh ablution if he intends to offer Salaah after getting any of these things. Passing of urine, stools and flatus breaks Wudu, this has been agreed by all scholars; whether other things break Wudu or not, scholars are of different opinions. If someone makes ablution, offers Salaah and if during Salaah he gets Hadath-i-Asgar like passing of winds per anus or any of the above mentioned things, he has to come out of the Salaah, make new ablution and then repeat his Salaah.

What is Hadath-i-Akbar?

It is that Hadath which makes ritual ablution i.e., Gusul Waajib (mandatory).

Gusul (ritual ablution)

There are three things that are obligatory in Gusul (ritual ablution) viz.,

1. Rinsing of mouth with water three times.
2. Putting water in nose up to the soft area three times and cleaning it.
3. Pouring water all over the body so that not a single hair remains dry.

Gusul as per Sunnah

First of all clean the private parts with water, also

clean those parts of the body where there is impurity like semen etc.

Make the Niyyah (intention) of ablution, recite Bismillah and wash hands up to the wrists, then put water in mouth three times, then in nose three times and clean it, then wash face three times in such a way that everything gets wet from one ear tragus to other and also from hairline on forehead up to below the chin, then wash right arm up to and including the elbow, after this wash left arm up to and including the elbow three times each, then make Masah on head i.e., rub the head with wet hands keeping the fingers open and taking both hands from forehead to back of the head.

Pour water on head first, then on right side and then left, preferably three times so that not a single hair of the body remains dry and also massage the body nicely with the hands.

Wash both feet along with the ankles, first right and then left.

What makes Gusul obligatory?

Following things make Gusul obligatory:

1. Discharge of Semen with or without sexual intercourse.
2. Sexual intercourse in such a way that male organ enters female organ even if there is no discharge of semen.
3. Nifas (period of parturition once it ends).
4. Observing wetness (wet dream) by a male on his private organ after getting up from sleep.

One cannot offer Salaah after getting any of these things unless he or she takes a bath (Gusul) or performs

Tayammum (as per Shariah ruling).

Note: The other necessary issue related to the things that make Gusul obligatory upon one can be seen in the books on this topic.

The statement of Abu Huraira (RA)

Hadhrat Abu Huraira (RA) said that Hadath is passing of wind with or without sound. He said so because the questioner asked him about Hadath in Salaah, as in Salaah usually passing of wind is usual form of Hadath, otherwise Hadath includes other things also.

Chapter 3 : Excellence of ablution. And “Al-Ghurrul Muhajjaiun” (the parts of the body of the Muslims washed in ablution will glitter on the Day of Resurrection and the angels will call them by that name) from the traces of ablution.

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) wants to stress how beneficial the Wudu is. Those parts of the body which are washed regularly in Wudu will be shining on the day of Judgment.

Hadith No. 134

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Narrated Nu'am Al-Mujmir (RA)

"Once I went up the roof of the Masjid, along with Abu Huraira. He performed ablution and said, "I heard the Prophet saying, "On the Day of Resurrection, my followers will be called "Al-Ghurr-ul-Muhajjalun" from the trace of ablution and whoever can increase the area of his radiance should do so (i.e. by performing ablution regularly and perfectly)."

Comments

Abu Huraira (RA) says that Rasulullah (Sallallahu Alaihi Wasallam) said that his Ummah will be called "Al-Ghurr-ul-Muhajjaiun" on the day of judgment. "Al-Ghurr" means shinning forehead and face and "Muhajjaium" means (superior horses having white hands and feet). Here it means that this Ummah will be quite distinct from other people on the day of judgment. Earlier people also used to offer Salaah and perform ablution, but they have not been given this distinction. This distinction will be specifically given to this Ummah, they can be recognized from a distance due to radiance which will be emanating from their those parts of the body which are regularly washed in Wudu. So, Abu Huraira (RA) advised the narrator of this Hadith, Nu'am al-Mujmir, that those people who want to increase their area of radiance on the day of judgment should do that. The scholars of Hadith are of the opinion that the last part of this Hadith is from Abu Huraira (RA) and not from Rasulullah (Sallallahu Alaihi Wasallam), it does

not mean that one should wash the body parts in Wudu in excess to what Shariah has defined.

Chapter 4 : One should not repeat ablution if doubted until he is sure (that he has lost his ablution by passing wind)

Purpose of Tarjamatul Baab

In earlier chapter it was said that one should perform Wudu excessively in order to get radiance on the day of judgment. Here Imam Bukhari (RA) cautions that such thing should not be done unnecessarily.

Hadith No. 135

Narrated 'Abbas bin Tamim (RA)

My uncle asked Allah's Apostle about a person who imagined to have passed wind during the prayer. Allah's Apostle replied: "He should not leave his prayers unless he hears sound or smells something."

Comments

Rasulullah (Sallallahu Alaihi Wasallam) was asked about a person who frequently got apprehensions that probably his Wudu had become invalid due to Ha-

dath. Rasulullah (Sallallahu Alaihi Wasallam) told him not to give heed to such apprehensions, one should not break Salaah because of such weak apprehensions but only when one is strongly sure that Hadath has occurred to him and that is possible by two things i.e., listening to the sound or of bad smell.

Note: Such apprehensions are usually from Shaitaan who does not want that a bondsman should get good concentration in Salaah, so he puts such apprehension in his mind and thus disturbs him. In this Hadith there is excellent remedy mentioned for such mischief of Shaitaan, i.e., the best form of punishment to Shaitaan is to ignore his tricks.

Chapter 5 : Curtailment in ablution.

Purpose of Tarjamatul Baab

Imam Bukhari is pointing here towards different type of ablution, like curtailment of Wudu. Ulema have given different explanations as to what curtailment means. Some say that curtailment means washing each part of Wudu only once instead of three times.

Hadith No. 136

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Narrated Kuraib (RA)

Ibn 'Abbas said, "The Prophet slept till he snored and then prayed (or probably lay till his breath sounds were heard and then got up and prayed)." Ibn 'Abbas added: "I stayed overnight in the house of my aunt, Maimuna, the Prophet slept for a part of the night, (See Fateh-al-Bari page 249, Vol. 1), and late in the night, he got up and performed ablution from a hanging water skin, a light (perfect) ablution and stood up for the prayer. I, too, performed a similar ablution, then I went and stood on his left. He drew me to his right and prayed as much as Allah wished, and again slept till his breath sounds were heard. Later on the Mua'dhdhin (callmaker for the prayer) came to him and informed him that it was time for Prayer. The Prophet went with him for the prayer without performing a new ablution." (Sufyan said to 'Amr that some people said, "The

eyes of Allah's Apostle sleep but his heart does not sleep." 'Amr replied, "I heard 'Ubaid bin 'Umar saying that the dreams of Prophets were Divine Inspiration, and then he recited the verse: 'I (Abraham) see in a dream, (O my son) that I offer you in sacrifice (to Allah)." (37.102)

Comments

Sleep of Prophets: It is narrated in one Hadith that Rasulallah (Sallallahu Alaihi Wasallam) said that his eyes sleep and his Qalb does not sleep. So, when Qalb does not sleep, such sleep will not break the Wudu of a prophet. It is also mentioned in narrations that the dream of prophets is also a Divine inspiration and one dreams while in sleep alone. Keeping these things in view, it can be understood as to why Rasulallah (Sallallahu Alaihi Wasallam) did not make fresh Wudu after getting up from such deep sleep in which he also snored. At other time, as mentioned in the Hadith of this chapter, Rasulallah (Sallallahu Alaihi Wasallam) made light Wudu after getting up from sleep. Learned scholars differ in their opinion regarding the issue of light Wudu as to what it really means. As already mentioned that some say that light Wudu means to wash each part only once.

Chapter 6 : To perform complete (perfect) Wudu.

And Ibn Umar (RA) said "The complete Wudu means to clean all parts perfectly".

Purpose of Tarjamatul Baab

In earlier chapter curtailment in Wudu was mentioned and here Imam Bukhari wants to make it clear that Wudu is primarily meant for cleanliness and one would get cleanliness only after making perfect Wudu i.e., nicely washing and rubbing each part three times in order to clean it.

Hadith No. 137

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Narrated Usama bin Zaid (RA)

Allah's Apostle proceeded from 'Arafat till he reached the mountain pass, he dismounted, urinated and then performed ablution but not a perfect one. I said to him, ("Is it the time for) the prayer, O Allah's Apostle?" He said, "The (place of) prayer is ahead of you." He rode till he reached Al-Muzdalifa, he dismounted and performed ablution and a perfect one, The (call for) Iqama was pronounced and he led the Maghrib prayer. Then everybody made his camel kneel down at its place. Then the Iqama was pronounced for the 'Isha' prayer which

the Prophet led and no prayer was offered in between the two . prayers ('Isha' and Maghrib).

Comments

What is Isbaag-ul-Wudu (complete Wudu)?

It means to perform Wudu with all its pre-requisites like washing each part three times, rubbing each part nicely and doing it completely as per Sunnah. Muslim has quoted on the authority of Abu Huraira (RA) that Rasulullah (Sallallahu Alaihi Wasallam) said:

“Should I not tell you that thing by virtue of which Allah Ta’ala waves off the mistakes and elevates the rank”.

The people said “Yes, O Apostle of Allah”. He (Sallallahu Alaihi Wasallam) said, “To perform the Wudu with perfection even if it is burdensome (e.g., during cold season or when one is too tired etc.)

Always try to remain with Wudu

Wudu is basically for Salaah, but it is preferable for a Muslim to remain always with Wudu as was the habit of Rasulullah (Sallallahu Alaihi Wasallam) which is evident from the Hadith in which Ibn Abbas (RA) says that Rasulullah (Sallallahu Alaihi Wasallam) started his journey from Arafat (during Haj) and on the way he stopped in a valley where he got down from the camel and urinated, then performed light Wudu but did not offer Salaah, as Magrib and Isha Salaah are to be combined on 9th Zil-Hajj and are to be offered in Muzdalifah in Isha time. Why did Rasulullah (Sallallahu Alaihi Wa-

sallam) perform Wudu on his way when he was not going to offer Salaah? The answer is simple that he used to remain with Wudu all the time as he himself said that he wants to meet Allah in such a condition that he would be with Wudu.

Combining Magrib and Isha Salaah at Muzdalifah during Haj

On the day of Arafah (i.e., 9th of Zil-Hajj), the Haj pilgrims have to leave Arafat for Muzdalifah after sunset and Magrib Salaah is not to be offered at Arafat or on the way but is to be offered at Muzdalifah along-with Isha Salaah at the Isha time with one Azaan and two Iqaamah.

As per Imam Abu Haniefah (RA), the timings of Salaah change on the day of Arafat, so the Magrib time on that day is not after sunset but is at Isha time. So, as per him, if someone offers Magrib at its usual time even in Muzdalifah, he will have to repeat it. Imam Maalik permits to offer Magrib Salaah at Arafat or on the way if there is some genuine reason due to which one could not reach Muzdalifah in time.

Chapter 7 : Washing of face using two hands with single handful of water.

Purpose of Tarjamatul Baab

In Wudu, the mouth is rinsed with handful of water taken in one hand. Similarly for cleaning the nose, only one hand is used by taking handful of water. Here,

this might have given the impression that the face is also to be washed with only one hand, Imam Bukhari removes this doubt by clearly mentioning that the face is to be washed using two hands with single handful of water.

Hadith No. 138

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Narrated 'Ata' bin Yasar (RA)

Ibn 'Abbas performed ablution and washed his face (in the following way): He took out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He then, took another handful (of water) and did like this (gesturing) joining both hands, and washed his face, took another handful of water and washed his right forearm. He again took another handful of water and washed his left forearm, and passed wet hands over his head and took another

handful of water and poured it over his right foot (up to his ankles) and washed it thoroughly and similarly took another handful of water and washed thoroughly his left foot (up to the ankles) and said, "I saw Allah's Apostle performing ablution in this way."

Comments

This Hadith teaches the method of performing Wudu as per Sunnah of Rasulullah (Sallallahu Alaihi Wasallam).

Chapter 8 : To begin everything with the name of Allah and even when going to wife.

Purpose of Tarjamatul Baab

Imam Bukhari is of the opinion that it is mandatory to recite Tashmiyah (Bismillah-ir-Rahmaan-ir-Rahim) before one starts to perform Wudu, but he could not find any Hadith in this connection which could fulfil his criteria.

Imam Ahmad says that he does not know that there is any authentic Hadith favouring this view. By quoting this Hadith here, Imam Bukhari wants to prove his point that Tasmiyah is a must before Wudu, since it is preferable to start everything with the name of Allah even the sexual intercourse with one's wife, then why it should not be mandatory before Wudu? So, here Imam Bukhari proves his point indirectly.

Hadith No. 139

Narrated Ibn 'Abbas (RA)

The Prophet said, "If anyone of you on having sexual relations with his wife said (and he must say it before starting) 'In the name of Allah. O Allah! Protect us from Satan and also protect what you bestow upon us (i.e. the coming offspring) from Satan, and if it is destined that they should have a child then, Satan will never be able to harm that offspring.'"

Comments

Shaitan has natural attraction towards filthy things and obscenity, that is why he tries to infiltrate in all such places like toilets, where a person uncovers his private parts and during sexual intercourse. Shaitan has been given the power to influence people and to inculcate in them evil instincts. The recitation of the name of Allah becomes a barrier between a person and Shaitan and he cannot have influence on that person who starts any of his jobs with the name of Allah. When a man approaches his wife and does not take the name of Allah, Shaitan participates in their act and if they get an offspring out of this intercourse, that offspring will also have the influence of Shaitan. On the contrary if a man takes the name of Allah at the time of intercourse, the couple along with their offspring would get protection against the Shaitan.

Tasmiyah necessarily does not mean Bismillah

only. It means to remember Him in whatever possible situation. Here Rasulullah (Sallallahu Alaihi Wasallam) teaches us the Dua which should be recited before one approaches his wife for sexual intercourse.

Chapter 9 : What is to be said while going to the toilet.

Purpose of Tarjamatul Baab

In earlier chapter it was said that one should recite Tasmiyah at the beginning of executing any job. Here a question would have arisen in the minds of people as to what about while going to toilet. Imam Bukhari answers it by quoting this Hadith here.

Hadith No. 140

Narrated Anas (RA)

"Whenever the Prophet went to answer the call of nature, he used to say, "Allah-umma inni a'udhu bika minnal khubuthi wal khaba'ith i.e. O Allah, I seek refuge with You from all offensive and wicked things (evil deeds and evil spirits)."

Comments

As already mentioned that Shaitan has predilection towards dirty things and toilet is one of them, so the believers are taught by the beloved Prophet (Sallallahu Alaihi Wasallam) that they should first seek refuge in Allah Ta'ala against this accursed enemy i.e., Shaitan before entering the toilet so that they can remain safe from his evil effects. From this one can understand how perfect and comprehensive the Islamic teachings are, that not a single aspect of life whether trivial or vital is left unattended.

Chapter 10 : To keep water at the toilet place.

Purpose of Tarjamatul Baab

The Arab people usually used clay to clean their private parts after attending the call of nature and then after shifting to a separate place, used water to obtain complete cleanliness.

Hadith No. 141

Narrated Ibn 'Abbas (RA)

“Once the Prophet entered a lavatory and I placed wa-

ter for his ablution. He asked, "Who placed it?" He was informed accordingly and so he said, "O Allah! Make him (Ibn 'Abbas) a learned scholar in religion (Islam)."

Comments

This is a famous Hadith narrated by Ibn Abbas (RA). He says that once during his youth he saw Rasulullah (Sallallahu Alaihi Wasallam) going to attend the call of nature. He thought that Rasulullah (Sallallahu Alaihi Wasallam) needed water for Istinja that time, so he of his own kept water nearby in some pot in such a way that once Rasulullah (Sallallahu Alaihi Wasallam) would come out and he would see water and use it. Rasulullah (Sallallahu Alaihi Wasallam) was very much pleased on seeing the water at the time of need. He (Sallallahu Alaihi Wasallam) enquired about it and was told that it was kept by Ibn Abbas (RA). Rasulullah (Sallallahu Alaihi Wasallam) was very pleased with Ibn Abbas (RA) and made Dua for him. It was by virtue of this Dua that Ibn Abbas (RA) was bestowed by Almighty Allah with the special understanding of Qur'an at a very young age.

Lessons from the Hadith

1. It is preferable to use water for Istinja.
2. It is of great benefit to serve the elders.
3. The Dua of pious people helps in a big way.
4. The elders should make Dua for youngsters who serve them.

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Chapter 11 : Do not face Qiblah while defecating or urinating except when you are behind a building, a wall or something like that.

Purpose of Tarjamatul Baab

This is a controversial issue among different schools of thought. Imam Bukhari (RA) along with Imam Shafa'ee (RA) and Imam Maalik (RA) are of the opinion that it is not permissible for one to face Qiblah or turn his back towards it while urinating or defecation in open places, but it is permissible to do so if one is behind a building, a wall or something like that (toilets etc). As per Imam Haniefa (RA), it is neither permissible in open places nor in toilets etc. As per Imam Ahmad (RA) facing Qiblah is never permissible but it may be permissible to turn one's back towards it if there is a wall etc.

Hadith No. 142

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Narrated Abu Aiyub Al-Ansari (RA)

Allah's Apostle said, "If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qibla; he should either face the east or the west."

This Hadith is narrated by a famous Sahaabi -

Abu Ayyub Ansari (RA), who had the privilege to host Rasulullah (Sallallahu Alaihi Wasallam) when the later migrated to Madina from Makkah (i.e., Hijrat). At that time everyone wanted to become host of Rasulullah (Sallallahu Alaihi Wasallam). To solve this issue, Rasulullah (Sallallahu Alaihi Wasallam) told them to leave his she-camel free and the place where she would sit, the owner of that house would be his host because of the fact that the she-camel would act under the divine instruction. When the she-camel of Rasulullah (Sallallahu Alaihi Wasallam) was released, she sat in front of the house of Hadhrat Abu Ayyub Ansari (RA) and as such he got the honour to host Rasulullah (Sallallahu Alaihi Wasallam) in Madina.

Hadhrat Abu Ayyub Ansari (RA) says that Rasulullah (Sallallahu Alaihi Wasallam) said that whosoever goes to attend the call of nature i.e., either to defeacate or urinate, he should avoid to face Qibla or turn his back towards it. Khana Ka'ba has been decreed Qiblah of believers by Allah Ta'ala and is highly blessed and honoured place on the face of earth. It was constructed by angels for Adam (AS), then by the blessed prophets like Hadhrat Ibrahim and Hadhrat Ismaiel. Even a simple look at Khana Ka'ba fetches a lot of reward. The believers have been asked to honour it with full reverence and it is part of the same reverence that they have been forbidden to face or turn their backs towards it while defeacating or urinating. Though there is difference of opinion among the learned scholars and jurists on the issue whether to face Qiblah behind a wall is permissible or not, yet it seems to be quite safe not to do so during this act in all circumstances.

Chapter 12 : One who egests while sitting on two bricks.

Purpose of Tarjamatul Baab

Arab people used to attend the call of nature in open spaces out of the locality and looked for some low level place which would keep them out of the sight from others. As the days passed on and the population increased, the need for having toilets in the locality arose along with the question whether egesting while sitting on two foot rests like bricks etc in the toilet was permissible or not.

Hadith No. 143

Narrated 'Abdullah bin 'Umar (RA)

People say, "Whenever you sit for answering the call of nature, you should not face the Qibla or Bait-ul-Maqdis

(Jerusalem)." I told them. "Once I went up the roof of our house and I saw Allah's Apostle answering the call of nature while sitting on two bricks facing Bait-ul-Maqdis (Jerusalem) (but there was a screen covering him. '

Comments

In earlier chapters we have seen that it was not permissible to face Qiblah in toilets. The people of Madina were of the opinion that probably it was also not permissible to face Bait-ul-Maqdis (i.e., Masjid Aqsa) while sitting for toilet purposes. Ibn Umar (RA) in this Hadith clears that confusion saying that he had seen Rasulullah (Sallallahu Alaihi Wasallam) facing Bait-ul-Muqdis while sitting for toilet purposes on two bricks.

Chapter 13 : The going out of women for answering the call of nature.

Purpose of Tarjamatul Baab

Islam has given great respect to women. It cuts the roots of all things which can lead to molestation or harassment of women. For this purpose, Islam wants the women to remain in veil. Now the question is whether the women should go out of their homes for answering the call of nature if they don't have the toilet facilities at home. Imam Bukhari here says that it is permissible for women to do so.

Hadith No. 144

Narrated 'Aisha (RA)

The wives of the Prophet used to go to Al-Manasi, a vast open place (near Baqia at Madina) to answer the call of nature at night. 'Umar used to say to the Prophet "Let your wives be veiled," but Allah's Apostle did not do so. One night Sauda bint Zam'a the wife of the Prophet went out at 'Isha' time and she was a tall lady. 'Umar addressed her and said, "I have recognized you, O Sauda." He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. So Allah revealed the verses of "Al-Hijab" (A complete body cover excluding the eyes).

Hadith No. 145

Narrated 'Aisha (RA)

The Prophet said to his wives, "You are allowed to go

out to answer the call of nature. "

Comments

During the days of Rasulullah (Sallallahu Alaihi Wasallam), people were not having toilet facilities inside their homes. They used to go out in open spaces to attend the call of nature. In Madina, there was a separate open place specially earmarked for women for this purpose. The women used to adjust their dietary habits in such a way that they needed to attend the call of nature only during nights and that too under veil. Hadhrat Umar (RA) did not like this particularly for Azwaj-i-Muhahhiraat (wives of Rasulullah (Sallallahu Alaihi Wasallam)), so he used to request Rasulullah (Sallallahu Alaihi Wasallam) to instruct his wives not to come out of their homes. But, since Rasulullah (Sallallahu Alaihi Wasallam) used to do everything under the Divine command (Wahy), so only to wait for the Wahy he always remained silent whenever Hadhrat Umar (RA) raised this issue. One day one of the wives of Rasulullah (Sallallahu Alaihi Wasallam), namely Hadhrat Sawdah bint Zama' went out at night to answer the call of nature. Though she was under veil but due to her taller height, Hadhrat Umar (RA) recognized her and he shouted at her saying that he had recognized her. By this he wanted to tell her that her veil was not enough to hide her and secondly he wanted that Rasulullah (Sallallahu Alaihi Wasallam) should consider his request that these women should not be allowed to go out like this. Hadhrat Sawdah bint Zama' turned back and told the whole episode to Rasulullah (Sallallahu Alaihi Wasallam) and at that very time Allah Ta'ala revealed the verses of veil to Ra-

sulullah.

Hadhrat Umar (RA) used to say that Allah Ta'ala revealed the verses of Hijaab as per his desire.

Some clarifications

It is narrated in another narration that the verses of Hijaab were revealed in relation to the incident of Walimah (the marriage party hosted on the second day of marriage) of Hadhrat Zainab bint Jahash. When the marriage ceremony of Rasulullah (Sallallahu Alaihi Wasallam) with Zainab bint Jahash (RA) took place, Rasulullah (Sallallahu Alaihi Wasallam) invited people for Walimah. People kept on coming to the house of Rasulullah (Sallallahu Alaihi Wasallam) and indulged in gossiping after finishing the meals and stayed for longer time than needed. Rasulullah (Sallallahu Alaihi Wasallam) felt uncomfortable by this; he wanted the people to leave so that he could carry on his personal work but he felt shy in telling them to leave. It was at that time the verses of Hijaab were revealed to Rasulullah (Sallallahu Alaihi Wasallam). In the Hadith of this chapter, it is mentioned that these verses were revealed in relation to Hadhrat Sawdah bint Zama'. The scholars of Hadith have answered this query by saying that actually this verse has been revealed twice, first in relation to Walimah of Zainab bint Jahash (RA) and second time in relation to Sawdah bint Zama'. Both times it was as per the desire of Hadhrat Umar (RA) (Eidha'ul Bukhari).

Chapter 14 : To defaecate in houses.

Purpose of Tarjamatul Baab

Toilets are considered dirty places and Shaitan has special predilection towards dirty places, so the question was whether constructing a toilet in the house was permissible or not. Imam Bukhari (RA) answers in affirmative i.e., it is permissible to have a toilet within the houses.

Hadith No. 146

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Narrated 'Abdullah bin 'Umar (RA)

I went up to the roof of Hafsa's house for some job and I saw Allah's Apostle answering the call of nature facing Sham (Syria, Jordan, Palestine and Lebanon regarded as one country) with his back towards the Qibla.

Hadith No. 147

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Narrated 'Abdullah bin 'Umar (RA)

Once I went up the roof of our house and saw Allah's

Apostle answering the call of nature while sitting over two bricks facing Bait-ul-Maqdis (Jerusalem).

Comments

These narrations have been quoted earlier as well. Here these have been quoted as proof for permission to construct a toilet within the house. Though Shaitan has special affinity for such dirty places like latrines, the believers have been taught the Dua to be recited before entering the latrine which will keep the accursed Shaitan away.

Chapter 15 : To wash the private parts with water after answering the call of nature.

Purpose of Tarjamatul Baab

Some people were of the opinion that to use water for Istinja (washing private parts) is not proper because they had the notion that water was too sacred to be used for such a purpose. Imam Bukhari (RA) clears the confusion by saying that to use water for Istinja is permissible.

Hadith No. 148

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Narrated Anas bin Malik (RA)

Whenever Allah's Apostle went to answer the call of nature, I along with another boy used to accompany him with a tumbler full of water. (Hisham commented, "So that he might wash his private parts with it.")

Comments

Allah Ta'ala revealed a verse in the Qur'an in praise of the people of Quba. The verse is:

"In it are men who love to be purified; and Allah loveth those who make themselves pure". (9:108)

Quba is a place few kilometers from Madina. On the day of Hijrah Rasulullah (Sallallahu Alaihi Wasallam) first stopped at Quba and stayed there for few days before leaving for Madina. In the above mentioned verse, Allah Ta'ala praised the cleanliness habits of the people of Quba. Rasulullah (Sallallahu Alaihi Wasallam) asked these people what methods they were adapting to get cleanliness. They told him that they take a bath for ritual ablution (Gusul) and use water for Istinja. So, this verse clearly mentions that Allah Ta'ala likes the use of water for Istinja. In this Hadith Hadhrat Anas (RA) says that he used to take water for Rasulullah (Sallallahu Alaihi Wasallam) for Istinja purpose.

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**Chapter 16 : One who carried water with him for
Tahaarah (purification).**

And Abu Darda (RA) said: Is the carrier of shoes, water for Wudu, and pillow not amongst you.

Purpose of Tarjamatul Baab

Learned scholars say that by choosing this title Imam Bukhari (RA) wants to convey that it is permissible to take help from others for making Wudu.

Hadhrat Alqamah (RA), a famous student of Hadhrat Ibn Masood (RA) and one of the distinguished Taaba'ee says that once he went to Syria where in a Musjid he offered two Ra'akts of Salaah and after that invoked to Almighty Allah to bestow him with the company of some pious man (Wali). After some time a man of Allah namely Abu Darda (RA) entered the Musjid and asked Alqamah wherefrom he was. Alqamah told him that he was from Kufah. Abu Darda (RA) then asked him, why he made such an invocation when a person of the status of Ibn Masood (RA) was there - who was very close to Rasulullah (Sallallahu Alaihi Wasallam) to the extent that he used to carry his shoes, arrange things for Istinja, carry things like Miswaak and pillow. By quoting this incident Imam Bukhari (RA) wants to prove his point.

Hadith No. 149

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Narrated Anas (RA)

Whenever Allah's Apostle went to answer the call of na-

ture, I along with another boy from us used to go behind him with a tumbler full of water.

Comments

When Rasulullah (Sallallahu Alaihi Wasallam) came to Madina, he asked for a helper. Hadhrat Talha (RA) presented Hadhrat Anas (RA), who was a young boy at that time to Rasulullah (Sallallahu Alaihi Wasallam). Hadhrat Anas (RA) served Rasulullah (Sallallahu Alaihi Wasallam) for ten years.

Chapter 17 : To carry a spearheaded stick along with water for Istinja.

Purpose of Tarjamatul Baab

In this chapter the word of “Anza” is extra.

Hadith No. 150

Narrated Anas bin Malik (RA)

Whenever Allah's Apostle went to answer the call of nature, I along with another boy used to carry a tumbler full of water (for cleaning the private parts) and an 'Unza (spear-headed stick).

Comments

Unza is a stick which is fitted with a pointed iron cap at its tip. Rasulullah (Sallallahu Alaihi Wasallam) and Sahaaba (RA) used to carry it for different purposes, e.g., to dig out clay for Istinja, to keep harmful animals away when needed, to use it as a Sutra (Sutra means a stick or something which is fixed into the ground in front by a person who intends to offer Salaah in an open place. Since it is not permissible for anyone to cross in front of a person offering Salaah. By keeping Sutra in front there is no problem for anyone to cross from the front). Moreover, it was also used as an indication for people not to cross beyond the point where it was fixed as someone is attending the call of nature at this place.

Chapter 18 : Prohibition to clean the private parts with the right hand.

Purpose of Tarjamatul Baab

Since Imam Bukhari (RA) is discussing Istinja in these chapters, so he has in between got the chapter that it is prohibited to use right hand to clean ones private parts i.e., to do Istinja with ones right hand.

Hadith No. 151

Narrated Abu Qatada (RA)

Allah's Apostle said, "Whenever anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory, he should neither touch his penis nor clean his private parts with his right hand."

Comments

Islam is the religion of nature; it has the distinction of assigning everything its job which befits its nature. Similarly, Allah Ta'ala likes the usage of right hand for honourable jobs and not for things like Istinja etc as is mentioned in this Hadith. However the learned scholars are of the opinion that this prohibition of using right hand for Istinja is not obligatory but it is among etiquettes. Imam Bukhari (RA) also does not think that this prohibition is obligatory.

How to drink water?

The other etiquette taught in this Hadith is about the method of drinking water. It is not proper to breathe into the pot containing water. The reason is obvious because breathing into the pot will contaminate it. It is also not proper to drink whole glass of water in one go. It is Sunnah to drink in three breaths.

Chapter 19 : One should not hold his penis with his right hand while micturating.

Purpose of Tarjamatul Baab

Ibn Hajr (RA) says that in previous chapter it was

mentioned that it is prohibited to touch ones penis and in this chapter Imam Bukhari says that this prohibition is restricted only during the act of micturition and not always.

Hadith No. 152

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Narrated Abu Qatada (RA)

The Prophet said, "Whenever anyone of you passes urine he should not hold his penis or clean his private parts with his right hand. (And while drinking) one should not breathe in the drinking utensil ."

Comments

This Hadith mentions the same things as in previous Hadith except that the prohibition to touch ones penis has been restricted to the act of maturation only.

Chapter 20 : To clean the private parts with stones.

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) wants to prove that doing Istinja with stones or clay pieces is permissible because some people believed that it was not permissible to use these for Istinja.

Hadith No. 153

Narrated Abu Huraira (RA)

"I followed the Prophet while he was going out to answer the call of nature. He was not used to look this way or that. So, when I approached near him he said to me, 'Fetch for me some stones for 'cleaning the privates parts (or said something similar), and do not bring a bone or a piece of dung.' So I brought the stones in the corner of my garment and placed them by his side and I then went away from him. When he finished (from answering the call of nature) he used, them".

Comments

Hadhrat Abu Huraira (RA) says that one day Rasulullah (Sallallahu Alaihi Wasallam) came out to attend the call of nature and I followed him quietly with the intention to render him some service. Rasulullah (Sallallahu Alaihi Wasallam) did not see here or there and went straight ahead, Abu Huraira (RA) came nearer and revealed his intention of rendering any service. Rasulullah (Sallallahu Alaihi Wasallam) asked him to get some stones or clay pieces for him so that he could use them for Istinja. This proves that using of these things

for Istinja is permissible. Rasulallah (Sallallahu Alaihi Wasallam) at the same time asked him not to bring bones or dung for the purpose. This proves that it is not permissible to use bones or dung for Istinja. It is quoted in some narrations that fresh bones and dung is the food of Jinns. Abu Nayeem has quoted on the authority of Ibn Masood (RA) that Rasulallah (Sallallahu Alaihi Wasallam) said that the Jinns from Naseebayn came to him and requested him that they should be given food, Rasulallah (Sallallahu Alaihi Wasallam) gave them bones and dung. It is said that when Jinns pass by a fresh bone, it gets its flesh back which is then consumed by Jinns. For this purpose it has been forbidden in the Hadith to use bones or dung for Istinja. Ulema say that this prohibition is only with regard to fresh bones and not old ones as it is quoted that Hadhrat Umar (RA) had used old camel bone for Istinja. Similarly, it has been inferred that it is not permissible to use any food stuff for Istinja or any other thing which is respectable or useful like paper etc.

Chapter 21 : Don't clean the private parts with dung.

Purpose of Tarjamatul Baab

(here Hadith has been explained and not tarjamatul baab).

Comments

In this Hadith it has been recommended to use only two stones or clay pieces for Istinja in case of un-

availability of more stones but not to use dung for the purpose. This Hadith is narrated by Zuhair who quotes it from his teacher Abu-Ishaaq. Imam Tirmidhi (RA) has quoted this same Hadith from Abu Ishaaq but through his another student namely Israeel. Imam Tirmidhi (RA) has objected Imam Bukhari (RA) in getting this Hadith through Zuhair and not through Israeel as he thinks that Israeel is more authentic than Zuhair. Learned scholars of Hadith reject this objection of Imam Tirmidhi (RA), saying that Imam Bukhari's narration is more authentic.

Hadith No. 154

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Narrated 'Abdullah (RA)

"The Prophet went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but could not find it. So took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said, "This is a filthy thing."

Comments

Ibn Masood (RA) always used to remain in the

service of Rasulullah (Sallallahu Alaihi Wasallam). He used to carry his Miswaak, shoes and pillow etc. He says that one day Rasulullah (Sallallahu Alaihi Wasallam) asked him to get three stones or clay pieces for Istinja purpose. He went in search but could find only two stones and got a piece of dung in place of the third one. Rasulullah (Sallallahu Alaihi Wasallam) used the two stones and threw away the dung saying that “it is filthy and has changed its form” i.e., previously it is some food stuff and then it changes into dung. It is neither permissible to use its initial form i.e., food stuff nor its later shape i.e., dung, because as a food stuff it is simply prohibited and after changing into dung it is dirty and infectious.

Chapter 22 : The washing of the body parts (i.e., the parts which are washed in ablution) once only while performing ablution.

Purpose of Tarjamatul Baab

After finishing the chapters of Istinja, Imam Bukhari (RA) again starts the chapters on Wudu.

Hadith No. 155

Narrated Ibn 'Abbas (RA)

The Prophet performed ablution by washing the body

parts only once.

Comments

To wash the body parts in Wudu once is obligatory (Fardh) which is proved by this Hadith and to wash them two or three times is Sunnah and a matter of excellence.

Chapter 23 : The washing of body parts twice while performing ablution.

Hadith No. 156

Narrated 'Abdullah bin Zaid (RA)

The Prophet performed ablution by washing the body parts twice.

Chapter 24 : To wash the body parts thrice while performing ablution.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) has established three chapters (two before this chapter) here regarding the number of times a particular part of body is to be washed during

Wudu. In the first chapter it is mentioned that the body parts should be washed only once; in the second chapter, twice and in this chapter it is mentioned to do so thrice. The purpose of Imam Bukahri (RA) is to say that all the three are permitted but it was the usual practice of Rasulullah (Sallallahu Alaihi Wasallam) to wash the body parts during Wudu three times.

Hadith No. 157

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Narrated Humran (RA)

(the slave of 'Uthman) I saw 'Uthman bin 'Affan asking for a tumbler of water (and when it was brought) he poured water over his hands and washed them thrice

and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said, "Allah's Apostle said 'If anyone performs ablution like that of mine and offers a two-rak'at prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven.' " After performing the ablution 'Uthman said, "I am going to tell you a Hadith which I would not have told you, had I not been compelled by a certain Holy Verse (the sub narrator 'Urwa said: This verse is: "Verily, those who conceal the clear signs and the guidance which we have sent down...)" (2:159). I heard the Prophet saying, 'If a man performs ablution perfectly and then offers the compulsory congregational prayer, Allah will forgive his sins committed between that (prayer) and the (next) prayer till he offers it.

Comments

Humran was a freed slave of Hadhrat Uthman (RA). He says that he saw Hadhrat Uthman performing Wudu and washing each body part three times and then said that Rasulullah (Sallallahu Alaihi Wasallam) used to perform Wudu in this way. Hadhrat Uthman (RA) further quoted Rasulullah (Sallallahu Alaihi Wasallam) saying that whosoever performs Wudu like this and then offers two Rak'ats of Salaah in such a way that he does not talk to himself during that, his all sins will be forgiven by Allah Ta'ala. Talking to oneself means not

to bring any thought to ones mind. Here a distinction has to be made between bringing of a thought and coming of a thought. To bring of a thought is prohibited because that is voluntary whereas coming of a thought is involuntary. A person will be punished or rewarded for his voluntary deeds and not for the involuntary ones. This is an important lesson to be learnt. The thoughts induced by Shaitaan in ones mind are involuntary, hence one should not get perturbed by them. If a bad thought comes to mind, it is not a sin as it is involuntary, but now if one voluntarily continues to think upon that thought, that will be a sin as the later act is voluntary.

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**Chapter 25 : To inhale water in the nose during ab-
lution.**

This has been quoted from Rasulullah (Sallallahu Alaihi Wasallam) by Uthmaan bin Abdullah bin Zayd and Ibn Abbas.

Purpose of Tarjamatul Baab

Imam Ahmad is of the opinion that to inhale water into the nose for cleaning (Istinshar) while performing Wudu is obligatory (Wajib). Imam Bukhari (RA) also seems to be of the same opinion for two reasons viz., 1. he has preceded the Hadith of Istinshar over Madhmadah (rinsing of mouth with water) and 2. for

Istinshar, imperative (صيغة أمر) sentence has been used in Hadith whereas it is not so for Madhmadah.

Hadith No. 158

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Narrated Abu Huraira (RA)

The Prophet said, "Whoever performs ablution should inhale water in his nose and then blowing it out, and whoever cleans his private parts with stones should do it with odd number of stones."

Comments

The front soft portion of the nose has hair vibrissae which trap dust particles present in air that is inhaled and the inner mucus membrane of the nose secretes the mucus secretion. These secretions and the inhaled dust particles of air form dirt in the nose. Since Shaitaan likes dirty places, so it becomes one of the places where Shaitaan resides; that is why it has been directed in the Hadith to wash the nose while performing Wudu. And Allah knows the best.

Chapter 26 : To clean the private parts with odd number of stones or clay pieces.

Purpose of Tarjamatul Baab

In the last Hadith it was mentioned that odd num-

ber of stones or clay pieces should be used for Istinja. In order to further support that Imam Bukhari has got this chapter.

Hadith No. 159

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Narrated Abu Huraira (RA)

Allah's Apostle said, "If anyone of you performs ablution he should put water in his nose and then blow it out and whoever cleans his private parts with stones should do so with odd numbers. And whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep."

Comments

There is difference of opinion amongst the scholars of Hadith whether using three stone pieces is obligatory or optional. The Hanafi school of thought is of the opinion that it is not obligatory to use three pieces. The real purpose is to achieve the cleanliness of private parts in Istinja and that may be achieved with three pieces or less than three or more than three. However, to use three pieces are usually sufficient to achieve the cleanliness.

As per Shafa'ee school of thought the number of three stone pieces is obligatory.

Lastly the Hadith says that when a person gets up from sleep he should first wash his hands before putting them in the water pot or container because one does not know if his hand might have got contaminated during sleep. For example, if there is water in a bucket, one should first get some water by tilting it and wash his hands instead of inserting his hands directly into the bucket.

Chapter 27 : Washing the feet, and not to do Masah (passing of wet hands) over the feet.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) strongly advocates that washing the feet is a must in Wudu and that to perform only Masah over them is not permissible thereby refuting the claim of Shia people who believe that Masah on feet is permissible. By quoting this Hadith here, Imam Bukhari (RA) wants to convey that, had Masah been permissible then Rasulullah (Sallallahu Alaihi Wasallam) would have not given such a warning like “ويل للأعقاب من النار” to Sahaaba for keeping the heels dry in Wudu because in Masah to rub every part of feet is not necessary.

Hadith No. 160

Narrated 'Abdullah bin 'Amr (RA)

The Prophet remained behind us on a journey. He joined us while we were performing ablution for the 'Asr prayer which was over-due and we were just passing wet hands over our feet (not washing them thoroughly) so he addressed us in a loud voice saying twice or thrice, "Woe to the heels from the Fire".

Comments

Abdullah bin Umar says that in a journey Rasulullah (Sallallahu Alaihi Wasallam) remained behind us and the time of Asr Salaah was coming to end, so they were hurriedly performing Wudu. Due to hurriedness and shortage of water they had left their heels unwashed. When Rasulullah (Sallallahu Alaihi Wasallam) came, he saw their heels were dry after performing Wudu. At this moment he warned them that the heels which are not washed properly in Wudu will go into the hell. From this Hadith, Imam Bukhari (RA) and majority of Ulema of Ahle-Sunnah wal Jamah have derived the conclusion that washing of feet is obligatory in Wudu, otherwise there would not have been such a severe warning.

Allah Ta'ala says in the Qur'an:

O you who believe! when you rise up to prayer, wash your faces and your hands as far as the elbows, and

wipe your heads and wash your feet to the ankles; (5:6)

In this verse Allah Ta'ala says that when you intend to offer Salaah, wash your faces, arms up to elbows, rub your head and wash your feet up to the ankles. As per Arabic grammar the word "Arjulakum" can be recited as "Arjulakum" with 'Fatah' on 'Laam'. In this case it will get related with "Fagsiloo" meaning thereby that you wash feet in addition to washing face and arms. If it is read as "Arjulikum" with 'Kasrah' on 'Laam', then it will get related to 'Wamsahoo' meaning thereby that you rub (i.e., Masah) your feet as you rub your head. There is consensus in the Ummah that this word is read as "Arjulakum" i.e., with 'Fatah' on 'Laam', thereby related to washing. Only the Shiats read it with 'Kasrah' as "Arjulikum".

The reasons given in favour of the opinion that washing of feet in Wudu is a must are as follows:

1. Haafiz Asqalaani says that it has been quoted with 'Tawaatur' (continuity) from Rasulullah (Sallallahu Alaihi Wasallam) that he always washed his feet while performing Wudu. (Fathul Baari).
2. Abdul Rahman bin Abi Laila has quoted Ijma (consensus) from Sahaaba about the washing of feet in Wudu. (Fathul Baari)
3. The Hadith quoted in this chapter by Imam Bukhari (RA) strongly proves that rubbing (Masah) is not permissible because in Masah to rub each portion of the part is not necessary.
4. Arjulakum is related to "Fagsiloo" i.e., washing, this is also proved by the fact that it is tagged with the word 'up to the ankles' as is the washing of arms tagged with 'up to the elbows'. This specifica-

tion of limits is not mentioned about Masah on head.

Classification

One question which can be raised here is that why washing of feet is mentioned at the end and not in continuity with washing of face and arms? The answer given by the Ulema to this question is that the Qur'anic verse has kept in consideration the sequence that is to be necessarily adopted while performing Wudu.

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Chapter 28 : To rinse the mouth with water while performing Wudu.

Ibn Abbas and Abdullah bin Zayd (RA) have quoted it from Rasulullah (Sallallahu Alaihi Wasallam).

Hadith No. 161

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Narrated Humran (RA)

“(the freed slave of 'Uthman bin 'Affan) I saw 'Uthman bin 'Affan asking (for a tumbler of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and (then) forearms up to the elbows thrice, then passed his wet hands over his head and then washed each foot thrice. After that 'Uthman said, "I saw the Prophet performing ablution like this of mine, and he said, 'If anyone performs ablution like that of mine and offers a two-rak'at prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven. '”

Comments

Imam Bukhari (RA) has got this chapter after the chapter of ‘Istinshaaq’ (cleaning of nose). From this the Ulema have inferred that Istinshaaq is more important, though ‘madhmadah’ (rinsing of mouth) is also important.

Chapter 29 : The washing of heels (during ablution).
Ibn Seereen used to wash the place under the ring during ablution.

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) wants to say that not only mere washing of parts of body during Wudu is important but it is also important that not even a small portion remains dry. This is evident by the practice of Ibn Sereen who he used to make it sure that the part of the finger under the ring also gets washed with water.

Hadith No. 162

Narrated Muhammad Ibn Ziyad (RA)

"I heard Abu Huraira saying as he passed by us while the people were performing ablution from a utensil containing water, "Perform ablution perfectly and thoroughly for Abul-Qasim (the Prophet) said, 'Save your heels from the Hell-fire.' "

Comments

Abu Huraira (RA) used to stress people on the point that they should perform Wudu with perfection and also warned them against keeping their heels dry.

Chapter 30 : Washing the feet when one is putting on shoes and not to perform Masah over them.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) is known for his habit to prove a thing by getting the proofs from different angles. Here he wants to prove that the feet are necessarily to be washed during Wudu irrespective of the fact whether one is having his shoes on or not.

Hadith No.163

Narrated 'Ubaid Ibn Juraij (RA)

I asked 'Abdullah bin 'Umar, "O Abu 'Abdur-Rahman! I saw you doing four things which I never saw being done by anyone of your companions?" 'Abdullah bin 'Umar said, "What are those, O Ibn Juraij?" I said, "I never saw you touching any corner of the Ka'ba except these

(two) facing south (Yemen) and I saw you wearing shoes made of tanned leather and dyeing your hair with Hinna; (a kind of dye). I also noticed that whenever you were in Makkah, the people assume Ihram on seeing the new moon crescent (1st of Dhul-Hijja) while you did not assume the Ihlal (Ihram)--(Ihram is also called Ihlal which means 'Loud calling' because a Muhrim has to recite Talbiya aloud when assuming the state of Ihram)--till the 8th of Dhul-Hijja (Day of Tarwiya). 'Abdullah replied, "Regarding the corners of Ka'ba, I never saw Allah's Apostle touching except those facing south (Yemen) and regarding the tanned leather shoes, no doubt I saw Allah's Apostle wearing non-hairy shoes and he used to perform ablution while wearing the shoes (i.e. wash his feet and then put on the shoes). So I love to wear similar shoes. And about the dyeing of hair with Hinna; no doubt I saw Allah's Apostle dyeing his hair with it and that is why I like to dye (my hair with it). Regarding Ihlal, I did not see Allah's Apostle assuming Ihlal till he set out for Hajj (on the 8th of Dhul-Hijja)."

Comments

Imam Bukhari (RA) has mentioned this Hadith in the chapters of Kitaab-ul-Libaas, Kitaab-ul-Haj etc. Here this Hadith is mentioned only for that part of it in which washing of feet by Rasulullah (Sallallahu Alaihi Wasallam) despite having his shoes on is quoted. Imam Bukhari (RA) has made it clear that Masah is not permissible on shoes.

Other points of this Hadith will be discussed in their respective chapters, Insha Allah.

Chapter 31 : Starting of Gusul or Wudu from right hand side.

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) wants to convey that starting all the good actions from right hand side is liked by Shariah. Same is the case with Wudu and Gusul, that right hand side part should be washed first and then the left hand side.

Hadith No. 164

Narrated Um-'Atiya (RA)

that the Prophet at the time of washing his deceased daughter had said to them, "Start from the right side beginning with those parts which are washed in ablution."

Hadith No. 165

Narrated 'Aisha (RA)

"The Prophet used to like to start from the right side on wearing shoes, combing his hair and cleaning or wash-
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ing himself and on doing anything else”.

Comments

This Hadith is also mentioned in other chapters of Kitaab-us-Salaah, Kitaab-ul-Libaas etc.

Hadhrat Ayesha (RA) says that Rasulullah (Sallallahu Alaihi Wasallam) liked to start all the good actions from right hand side even putting on shoes and combing his hair etc.

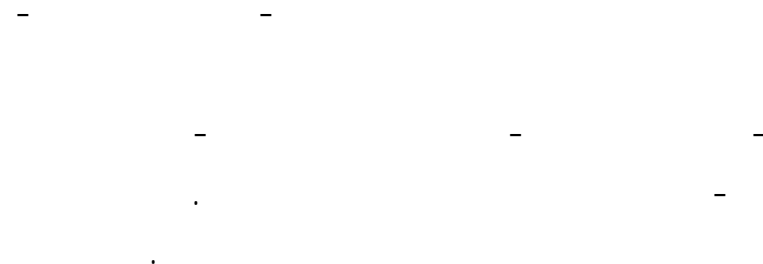
Chapter 32 : To look for water when the time of Salaah is due.

Hadhrat Ayesha (RA) says, “Once the Fajr Salaah was due and water was searched for (for Wudu) but it was not found. Thereupon the verse of Tayammum was revealed.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) is of the opinion that to search water for ablution becomes mandatory once the time of Salaah sets in and not before that. Since before the time of Salaah sets in, Salaah itself is not mandatory, so how can it be necessary to search water before it. If anyone arranges water to perform Wudu before the time of Salaah, it is preferable but not mandatory.

Hadith No. 166



Narrated Anas bin Malik (RA)

I saw Allah's Apostle when the 'Asr prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a pot full of) water for ablution was brought to Allah's Apostle . He put his hand in that pot and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution (it was one of the miracles of the Prophet).

Comments

Hadhrat Anas (RA) says that one day the time of Salaah set in and they looked for the water to perform Wudu, but they could not find it. A man got some water in a pot for Rasulullah (Sallallahu Alaihi Wasallam). This much water was insufficient for a large number of people to make Wudu. Rasulullah (Sallallahu Alaihi Wasallam) placed his blessed hand in that pot and water started flowing out from his fingers like a fountain. All the Sahaaba present performed Wudu with this water and also drank it. This is one of the miracles of Rasulullah (Sallallahu Alaihi Wasallam) that water flowed from his blessed fingers. Imam Bukhari (RA) has got this

Hadith here to prove that Tayammum becomes mandatory only when all the means to find out water have exhausted. Secondly, the Ulema have inferred that it is permissible to perform Wudu with Zam Zam water as Sa-haaba performed Wudu with the water which flowed out of the blessed fingers of Rasulullah (Sallallahu Alaihi Wasallam) which obviously is more sacred than Zam Zam.

Note: The Ulema are of the opinion that it is Makrooh to perform Wudu with Zam Zam if water is available.

Chapter 33 : Status of the water with which human hair has been washed (whether it is usable for ablution or not).

Ata bin Rabah saw no harm in making threads and ropes of human hair and the utilization of the thing that is licked by a dog and the passing of dogs through the Musjid. And Zuhri said, "If a dog puts its mouth in the pot containing water and there is no other water available for ablution then this water can be used for ablution". And Sufyan Thouri said, "This is the juristic verdict in real sense, Allah Ta'ala said, "And if you find no water then perform Tayammum" (4:43). And this (left over water of dog) is after all water only, but an appre-

hension comes to mind whether it can be used for ablution or not, so it is better to perform ablution with it and also to perform Tayammum as precautionary measure.

Purpose of Tarjamatul Baab

While further supporting his opinion that one should explore all the means of finding out water for ablution before doing Tayammum, Imam Bukhari here says that if water is available, one should perform ablution even if it is left over of a dog and that if human hair falls in it, it can still be used for ablution.

Imam Bukhari here agrees with Hanafite school of thought that the human hair is “Taahir” i.e., ‘ritually pure’ even if detached from the body. In other words it means that if there is human hair in food or water, there is no problem to consume or use them. Imam Shafa’ee (RA) is of the opinion that human hair detached from the body is “Najas” ritually impure.

Hadith No. 167

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Narrated Ibn Sirin (RA)

I said to 'Ubida, "I have some of the hair of the Prophet which I got from Anas or from his family." 'Ubida replied. "No doubt if I had a single hair of that it would have been dearer to me than the whole world and what-

ever is in it."

Comments

Hadhrat Ubida says that it is dearer to him than the whole world and whatever is in it to have a single hair of Rasulullah (Sallallahu Alaihi Wasallam). From this Imam Bukhari (RA) proves that the hair is Taahir because Najas things are not preserved as sacred.

Hadith No. 168

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Narrated Anas (RA)

"When Allah's Apostle got his head shaved, Abu- Talha was the first to take some of his hair".

Comments

This is an incident of Hajat-ul-Wida, when Rasu-lullah (Sallallahu Alaihi Wasallam) shaved his blessed head at Mina. He asked Abu Talhah (RA) to distribute his hair and Abu Talhah (RA) was the first to get some of it.

Hadhrat Anas (RA), the son of Ummi Sulaim who was at that time married to Abu Talhah, grew up in the house of his father and therefore got this hair which Abu Talhah had preserved.

From this Hadith, it is inferred that preserving the things of pious people as sacred is permissible as Sa-haaba themselves used to preserve the hair of Rasulullah

(Sallallahu Alaihi Wasallam) as a token of blessings.

Chapter 34 : If a dog drinks from the utensil.

Purpose of Tarjamatul Baab

It is a part of previous chapter. Some scholars do not consider it as a separate chapter.

Hadith No. 169

Narrated Abu Huraira (RA)

"Allah's Apostle said, "If a dog drinks from the utensil of anyone of you, it is essential to wash it seven times."

Comments

There are two issues in here, viz., 1. Is the left over of dog 'Taahir—ritually pure', 2. How to clean the utensil from which a dog drinks.

As per Imam Abu Hanifah (RA), Imam Shafie (R)A and Imam Ahmad bin Hambal (RA), the left over of a dog is not Taahir. From Imam Maalik it has been quoted that it is clean and Imam Bukhari (RA) also seems to be of the same opinion. (Fathul Baari)

In fact, there are two issues addressed in this Hadith, one is about the ritual purity of the left over of dog and second is about the ritual purity of that pot

which is licked by the dog. This Hadith says that the pot will become pure after it has been washed seven times. This seven time washing is in itself the proof of the fact that the left over of the dog is not Taahir, otherwise what is the need to wash the utensil seven times. Majority of the scholars are of the same opinion.

Hadith No. 170

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Narrated Abu Huraira (RA)

The Prophet said, "A man saw a dog eating mud from (the severity of) thirst. So, that man took a shoe (and filled it) with water and kept on pouring the water for the dog till it quenched its thirst. So Allah approved of his deed and made him to enter Paradise." And narrated Hamza bin 'Abdullah: My father said. "During the lifetime of Allah's Apostle, the dogs used to urinate, and pass through the Musjids (come and go), nevertheless they never used to sprinkle water on it (urine of the dog.)"

Comments

Imam Bukhari (RA) has got this Hadith here to prove his point that the left over of the dog is ritually pure. But the majority of scholars do not agree with Imam Bukhair on this point. The man mentioned in the Hadith collected water in his socks and the dog drank from it. The Hadith is silent about the fact whether the man later on washed his socks or not, so Imam Bukhari's (RA) point cannot be proved with this Hadith.

Be kind to animals

This Hadith teaches us that we should not only be kind to human beings but we have been taught to be kind to animals also. This man was rewarded with Jannah only for the deed that he felt pity on a thirsty dog and arranged water for it.

Hadith No. 171

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Narrated 'Adi bin Hatim (RA)

I asked the Prophet (about the hunting dogs) and he replied, "If you let loose (with Allah's name) your tamed dog after a game and it hunts it, you may eat it, but if the dog eats of (that game) then do not eat it because the

dog has hunted it for itself." I further said, "Sometimes I send my dog for hunting and find another dog with it. He said, "Do not eat the game for you have mentioned Allah's name only on sending your dog and not the other dog."

Comments

Adi bin Hatim says that he once asked Rasulullah (Sallallahu Alaihi Wasallam) about the issues related to the dogs used for hunting. He (Sallallahu Alaihi Wasallam) said, "when you leave a dog for hunting a prey after saying Bismillah, if it catches the prey and brings it to you then it is Halaal, but if the dog eats of (that prey) then that will not be Halaal for you because then this dog has hunted it for itself and not for you.

From this Hadith also, Imam Bukhari (RA) wants to prove his point that the left over of a dog is Taahir, otherwise the prey hunted by a dog should not have been Halaal. In answer to this, others say that the Hadith does not say that you can eat that part of the pray where the dog has bitten it without washing.

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Chapter 35 : One who does not consider to repeat ablution except if something is discharged or passed from either exit i.e., in front from urethra or from behind i.e., anus. As Allah Ta'ala says : "Or one of you comes from privy" (5:6).

And Ata said: "If a worm comes out of one's anus or if a drop of discharge equal to the size of lousy comes out of one's penis, then it is essential to repeat the ablution.

And Jaabir bin Abdullah said , "If one laughs in ther Salaah, he should repeat his Salaah and not the Wudu".

And Hasan said, "If someone takes out some of his hair cut, his nails or removes his leather socks, Wudu does not become obligatory on him". And Abu Huraira (RA) said, "Wudu does not become obligatory with anything except Hadath (excrement)". And it is quoted from

Jaabir that Rasulullah (Sallallahu Alaihi Wasallam) was in Gazwa Zaat-ur-Riqā, when a person was shot with an arrow. He bleed and he prostrated and continued his

prayer". And al-Hasan said, "The Muslims used to offer Salaah even when they were wounded". And Tawoos,

Imam Baaqir (Muhammad bin Ali), Ata and people of Hijaz say that bleeding does not break Wudu". And

Hadhrat Abdullah bin Umar squeezed one of his pimples and blood came out but he did not repeat his ablution".

Ibn Abi Aufa spat out blood but he carried on his Sa-laah. And Ibn Umar and al-Hasan said about those who cupped "There is no need for him (to repeat Wudu) but to his cupping glass".

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) is discussing the things which break Wudu.

Basis on which Wudu breaks

As per the Hanafite and Hanbali schools of thought, the basis on which Wudu breaks is the excretion of impurity (Najaasat), irrespective of the place from where it emerges and provided it moves away from its point of emergence. As per them, the blood and pus are impure, so once these come out of body, the Wudu will break. On the same basis, nasal bleeding and mouthful of vomitus also break the Wudu. Imam Tirmidhi (RA) has quoted a Hadith on the authority of Abu Darda that once Rasulullah (Sallallahu Alaihi Wasallam) vomited and later performed Wudu and then Imam Tirmidhi says that the same thing has been quoted from many Sahaaba and Taaba'een and also from Sufiyaan Thouri, Abdullah bin Mubarak, Ahmad and Ishaq.

On the other hand, the Shafa'ee school of thought says that the basis on which Wudu breaks is excretion of anything that comes out from two outlets i.e., urethras and anus. They don't believe that any other thing breaks Wudu. Imam Bukhari (RA) is of the opinion that excretion from two outlets is the only things which breaks Wudu.

There is a nice piece of work done on this issue

by Ibn Rushud of Maaliki school of thought, which is quoted in Hidayatul-Mujtahid. He says that there are three things related to excretion of impurity from the body viz., the type of impurity, the location wherefrom it comes out and the way how it comes out. Some people see the emergence of impurity itself irrespective of the fact wherefrom it emerges and they say that it will break Wudu. People like Imam Abu Haniefa, Imam Ahmad and Sufiyaan Thouri hold this view. Second group of people like Imam Bukhari and Imam Shafa'ee, see the location of emergence, they believe that if impurity comes out through the urinary tract or anus, then only Wudu will break. Third group of people see as to what has emerged from the outlets. They do not believe that if the things like stones or insects come out of these outlets break Wudu. This opinion is held by Imam Maalik (RA).

Does bleeding break Wudu?

Imam Bukhari (RA) strongly advocates that bleeding does not break Wudu, but others do not agree with him on this point. They say that the blood is impure once it comes out of body. A person having blood stains on his clothes or body cannot offer Salaah unless he cleans it.

Hadith No. 172

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Narrated Abu Huraira (RA)

Allah's Apostle said, "A person is considered in prayer as long as he is waiting for the prayer in the Musjid, as long as he does not do Hadath." A non-Arab man asked, "O Abu Huraira! What is Hadath?" I replied, "It is the passing of wind (from the anus) (that is one of the types of Hadath)."

Hadith No. 173

Narrated 'Abbas bin Tamim (RA)

My uncle said: The Prophet said, "One should not leave his prayer unless he hears sound or smells something."

Hadith No. 174

Narrated 'Ali (RA)

"I used to get emotional urethral discharges frequently and felt shy to ask Allah's Apostle about it. So I re-

requested Al-Miqdad bin Al-Aswad to ask (the Prophet) about it. Al-Miqdad asked him and he replied, "One has to perform ablution (after it)."

Hadith No. 175

Narrated Zaid bin Khalid (RA)

I asked 'Uthman bin 'Affan about a person who engaged in intercourse but did no discharge. 'Uthman replied, "He should perform ablution like the one for an ordinary prayer but he must wash his penis." 'Uthman added, "I heard it from Allah's Apostle." I asked 'Ali Az-Zubair, Talha and Ubai bin Ka'b about it and they, too, gave the same reply. (This order was cancelled later on and taking a bath became necessary for such cases).

Hadith No. 176

Narrated Abu Said Al-Khudri (RA)

Allah's Apostle sent for a Ansari man who came with water dropping from his head. The Prophet said, "Perhaps we have forced you to hurry up, haven't we?" The Ansari replied, "Yes." Allah's Apostle further said, "If you are forced to hurry up (during intercourse) or you do not discharge then ablution is due on you (This order was cancelled later on, i.e. one has to take a bath).

Comments

All these Ahaadith are related to the things which come out of two natural outlets and break Wudu. There is no controversy about these but what is controversial is to limit the breaking of Wudu to these things only, which obviously is not logical.

Chapter 36 : (What is said regarding) a man who helps his companion to perform ablution (by pouring water).

Purpose of Tarjamatul Baab

Seeking help of others to perform Wudu is permissible.

Hadith No. 177

Narrated Usama bin Zaid (RA)

"When Allah's Apostle departed from 'Arafat, he turned towards a mountain pass where he answered the call of nature. (After he had finished) I poured water and he performed ablution and then I said to him, "O Allah's Apostle! Will you offer the prayer?" He replied, "The Musalla (place of the prayer) is ahead of you (in Al-Muzdalifa)."

Hadith No. 178

Narrated Al-Mughira bin Shu'ba (RA)

I was in the company of Allah's Apostle on one of the journeys and he went out to answer the call of nature (and after he finished) I poured water and he performed ablution; he washed his face, forearms and passed his

wet hand over his head and over the two Khuff, (leather socks).

Comments

Seeking assistance from others to perform Wudu is permissible in Shariah. There can be three ways in which one can seek assistance to perform Wudu. One is to ask someone for water, this type of assistance is permissible. Second way is that a person asks someone to pour water for him so that he can perform Wudu. This is also permissible but not preferable. Third type of assistance is that a person asks someone not only to pour water for him but also to massage and wash his body parts, this type of assistance is Makrooh (disliked) in Shariah.

Chapter 37 : The recitation of the Qur'an after Hadath etc.

And Mansoor quoted Ibrahim, "There is no harm in reciting anything in bathrooms (without closets) and in writing letter without Wudu". And Hammad quoted Ibrahim, "If people are wearing their waist covers, greet them otherwise don't greet them".

Purpose of Tarjamatul Baab

Imam Bukhari (RA) is of the opinion that Wudu is not a prerequisite for recitation of the Qur'an. This

view is agreed upon by others as well, but they do not agree with Imam Bukhari (RA) when he says that the Qur'an can be touched without Wudu. Only Imam Maalik agrees with him on this point. As per Imam Abu Haniefah (RA) it is not permissible to touch the Qur'an without Wudu. A lady with menstruation or parturition can neither recite the Qur'an nor touch it, this view is held by Imam Shafa'ee, Imam Ahamd and Imam Abu Haniefah. Imam Bukhari (RA) is alone here in saying that one can touch the Qur'an without Wudu.

Hadith No. 179

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Narrated 'Abdullah bin 'Abbas (RA)

that he stayed overnight in the house of his aunt Maimunah the wife of the Prophet. He added : I lay on the bed (cushion transversally) while Allah's Apostle and his wife lay in the length-wise direction of the cushion. Allah's Apostle slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then, recited the last ten verses of Sura Al-Imran, got up and went to a hanging water-skin. He then performed the ablution from it and it was a perfect ablution, and then stood up to offer the prayer. I too got up and did as the Prophet had done. Then I went and stood by his side.

He placed his right hand on my head and caught my right ear and twisted it. He prayed two Rakat then two Rakat and two Rakat and then two Rakat and then two Rakat and then two Rakat (separately six times), and finally one Rak'a (the Witr). Then he lay down again in the bed till the Mu'adhin came to him where upon the Prophet got up, offered a two light Rakat prayer and went out and led the Fajr prayer.

Comments

Hadhrat Ibn Abbas (RA) says that one night he slept in the house of his aunt Maimunah (RA) - the wife of Rasulullah (Sallallahu Alaihi Wasallam). He saw that when Rasulullah (Sallallahu Alaihi Wasallam) woke up from sleep at midnight and recited last ten verses of the Sura al-Imraan. From this Imam Bukhari (RA) inferred that Wudu is not necessary for recitation of the Qur'an as sleep breaks Wudu and Rasulullah (Sallallahu Alaihi Wasallam) got up and recited these verses before per-

forming Wudu. Others do not agree here with Imam Bukhari (RA) as they say that the sleep of Rasulullah (Sallallahu Alaihi Wasallam) was not such which could break Wudu, as there is a Hadith which says:

“My eyes sleep but my heart does not sleep”.

Chapter 38 : That who does not make Wudu except after deep fainting or unconsciousness”.

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) wants to say that slight fainting will not break the Wudu that is why he has added the word ‘deep’ fainting.

Hadith No. 180

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Narrated Asma' bint Abu Bakr (RA)

"I came to 'Aisha the wife of the Prophet during the solar eclipse. The people were standing and offering the prayer and she was also praying. I asked her, "What is wrong with the people?" She beckoned with her hand towards the sky and said, "Subhan Allah." I asked her, "Is there a sign?" She pointed out, "Yes." So I, too, stood for the prayer till I fell unconscious and later on I poured water on my head. After the prayer, Allah's Apostle praised and glorified Allah and said, "Just now I have seen something which I never saw before at this place of mine, including Paradise and Hell. I have been inspired (and have understood) that you will be put to trials in your graves and these trials will be like the trials of Ad-Dajjal, or nearly like it (the sub narrator is not sure of what Asma' said). Angels will come to every one of you and ask, 'What do you know about this man?' A believer will reply, 'He is Muhammad, Allah's Apostle, and he came to us with self-evident truth and guidance. So we accepted his teaching, believed and followed him.' Then the angels will say to him to sleep in peace as they have come to know that he was a believer. On the other hand a hypocrite or a doubtful person will reply, 'I do

*not know but heard the people saying something and so
I said the same.' "*

Comments

Hadhrat Asam bint Abi Bakr (RA) gets a slight fainting attack but does not lose her consciousness as is evident from her act that she poured water over her head. Since this was a slight fainting hence not enough to break Wudu.

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Chapter 39 : To pass wet hands (Masah) over the whole head during ablution as Allah Ta'ala says:

“And pass wet hands over your heads”. (5:6)

And Ibn al-Mysaiyab said: “The woman is on the same rank as of the man, she should pass water over her head”.

And Maalik was asked, “Is the passing of a wet hand over a part of head sufficient?”. He argued with the Hadith of Abdullah bin Zaid.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) and Imam Maalik are of the opinion that Masah (rubbing head with wet hands) of whole head is obligatory. The same thing has been quoted from Imam Ahmad in one narration. Imam Abu Haniefah (RA) says that Masah on one-fourth of head is

obligatory. Imam Shafa'ee does not specify any portion of head for Masah, but as per him even if few hair get wet, it is enough.

Hadith No. 181

Narrated Yahya Al-Mazini (RA)

"A person asked 'Abdullah bin Zaid who was the grandfather of 'Amr bin Yahya, "Can you show me how Allah's Apostle used to perform ablution?" 'Abdullah bin Zaid replied in the affirmative and asked for water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had

started) and washed his feet (up to the ankles)”.

Comments

The Hadith favours those who believe that Masah on the whole of head is obligatory as Abdullah bin Zaid first rubbed his head from front to back and vice versa, which obviously covers the whole head. Imam Maalik (RA) saw the people of Madina doing the same. There is a Hadith in Muslim and Abu Dawood quoted on the authority of Mugairah bin Shoaba that Rasulullah (Sallallahu Alaihi Wasallam) performed Masah from underneath his turban on one-fourth of his head starting from forehead. On the basis of this Hadith Imam Abu Haniefah (RA) says that since Masah on one-fourth of head is proved in this Hadith, so this is the minimum portion of head on which Masah is obligatory. Though Rasulullah (Sallallahu Alaihi Wasallam) often used to perform Masah on whole of head, so that is Mustahab (preferable). But in this Hadith only Masah on one-fourth of head is quoted. So, to perform Masah on at least one-fourth must be obligatory or Fardh.

Chapter 40 : The washing of feet up to the ankles.

Purpose of Tarjamatul Baab

This topic has already been discussed by Imam Bukhari (RA) in previous chapters. In order to keep the sequence of Wudu intact i.e., since the washing of feet is at the end i.e., after the Masah of head, so he once again got this chapter here.

Hadith No. 182

Narrated 'Amr (RA)

My father saw 'Amr bin Abi Hasan asking 'Abdullah bin Zaid about the ablution of the Prophet. 'Abdullah bin Zaid asked for earthen-ware pot containing water and in front of them performed ablution like that of the Prophet . He poured water from the pot over his hand and washed his hands thrice and then he put his hands in the pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out with three handfuls of water. Again he put his hand in the water and washed his face thrice and washed his forearms up to the elbows twice; and then put his hands in the water and then passed them over his head by bringing them to the front and then to the rear of the head once, and then he washed his feet up to the ankles.

Chapter 41 : The using of leftover water after Wudu.

And Ibn Jarir bin Abdullah ordered the members of family to perform Wudu with the water in which he had put his Siwak (a piece of or a root of a tree used as a tooth-brush)

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to refute those people who believe that the leftover water of Wudu is not Taa-hir (ritually pure). Imam Bukhari (RA) and Imam Maalik (RA) are of the opinion that the leftover water is not only Taa-hir but can also be used to achieve purity and cleanliness i.e., it is Mut-hir مطهر as well. Imam Shafa'ee (RA) and Imam Ahmad (RA) are of the opinion that the leftover water of Wudu is Taa-hir but purity and cleanliness cannot be achieved with it i.e., it is not Mut-hir. Imam Abu Haniefa (RA) is also said to be of the same opinion, though there is a statement of Abu Haniefa (RA) quoted in which he says that it is not Taa-hir.

Hadith No. 183

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Narrated Abu Juhaifa (RA)

“Allah's Apostle came to us at noon and water for ablution was brought to him. After he had performed ablution, the remaining water was taken by the people and they started smearing their bodies with it (as a blessed thing). The Prophet offered two Rakat of the Zuhr prayer and then two Rakat of the 'Asr prayer while an 'Unza (spear-headed stick) was there (as a Sutra) in front of him. Abu Musa said: The Prophet asked for a tumbler containing water and washed both his hands and face in it and then threw a mouthful of water in the tumbler and said to both of us (Abu Musa and Bilal), "Drink from the tumbler and pour some of its water on your faces and chests."

Hadith No. 184

Narrated Ibn Shihab (RA)

“Mahmud bin Ar-Rabi' who was the person on whose face the Prophet had ejected a mouthful of water from his family's well while he was a boy, and 'Urwa (on the authority of Al-Miswar and others) who testified each other, said, "Whenever the Prophet , performed ablution, his companions were nearly fighting for the re-

mains of the water."

Chapter 42 : Without Tarjamatul Baab

Purpose of Tarjamatul Baab

The Hadith of this chapter (Baab) is actually in continuation to previous chapter, So Imam Bukhari has not mentioned any word for its Baab. In some compilations even the word "Baab" is also not mentioned and this Hadith is quoted as another Hadith of previous Baab.

Hadith No. 185

Narrated As-Sa'ib bin Yazid (RA)

"My aunt took me to the Prophet and said, "O Allah's Apostle! This son of my sister has got pain in his legs." So he passed his hands on my head and prayed for Allah's blessings for me; then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, and it was like the "Zir-al-Hijla" (means the button of a small tent, but some said 'egg of a partridge.' etc.)

Comments

Sa'id bin Yazid says that his aunt took him to Rasulullah (Sallallahu Alaihi Wasallam) and requested him to make Dua in his favour as he was suffering from pain in his legs. Rasulullah (Sallallahu Alaihi Wasallam) rubbed his blessed hand over his head and made Dua in his favour. Then Rasulullah (Sallallahu Alaihi Wasallam) performed Wudu and Sa'ib bin Yazid drank the leftover water.

There are two possibilities, one is that Sa'ib bin Yazid drank the water which remained in the pot after Rasulullah (Sallallahu Alaihi Wasallam) completed his Wudu, and the second is that the water used by Rasulullah (Sallallahu Alaihi Wasallam) for Wudu was drunk by him.

Chapter 43 : One who rinsed his mouth and sniffed water in his nose with a single handful of water.

Purpose of Tarjamatul Baab

There is difference of opinion between Shafa'ee and Hanafi schools of thought over the issue whether Madhmadah (to rinse the mouth) and Istinshaaq (to clean the nose) should be done with single handful of water or separately. Imam Bukhari (RA) seems to have kept this issue open by saying "who" does it with single handful of water.

Hadith No. 186

Narrated 'Amr bin Yahya (RA)

“(on the authority of his father) 'Abdullah bin Zaid poured water on his hands from a utensil containing water and washed them and then with one handful of water he rinsed his mouth and cleaned his nose by putting water in it and then blowing it out. He repeated it thrice. He, then, washed his hands and forearms up to the elbows twice and passed wet hands over his head, both forwards and backwards, and washed his feet up to the ankles and said, "This is the ablution of Allah's Apostle (Sallallahu Alahi Wasallam)."

Comments

Imam Nawawi (RA) says that as per Shafa'ee school of thought, Madhmadah and Istinshaaq should be done with single handful of water.

The Hadith of this chapter is in their favour. The Hanafite school of thought says that these two things should be done separately and that is better and also Sunnah of Rasulullah (Sallallahu Alaihi Wasallam). As quoted in Abu Dawood, that Hadhrat Uthmaan, Hadhrat Ali and many other Sahaaba used to do it separately. Imam Tirmidhi has quoted that even Imam Shafa'ee preferred to do these two acts with separate handfuls of water.

Chapter 44 : The passing of wet hands over the head (Masah) once only (while performing Wudu).

Purpose of Tarjamatul Baab

Here Imam Buikhari (RA) expresses his decisive opinion that Masah on head is to be done only once and that rubbing hands first from the front to back and vice versa are two action of same Masah and not to be counted as two actions. Further more, had these been two action, then for each action unused water should have been taken. The majority of Ulema like Imma Abu Haniefah (RA), Imam Maalik and Imam Ahmad are of the opinion that Masah on head is to be done only once.

Hadith No. 187

Narrated Amr bin Yahya (RA)

"My father said, "I saw Amr bin Abi Hasan asking 'Abdullah bin Zaid about the ablution of the Prophet.

Abdullah bin Zaid asked for an earthenware pot containing water and performed ablution in front of them.

He poured water over his hands and washed them thrice. Then he put his (right) hand in the pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out thrice with three handfuls of water. Again he put his hand in the water and washed his face thrice. After that he put his hand in the pot and washed his forearms up to the elbows twice and then again put his hand in the water and passed wet hands over his head by bringing them to the front and then to the back and once more he put his hand in the pot and washed his feet (up to the ankles.)" Narrated Wuhaib: that he (the Prophet in narration) had passed his wet hands.

Chapter 45 : The performance of Wudu by a man along with his wife. The utilization of leftover water after a woman has performed her Wudu.

Hadhrat Umar (RA) performed Wudu with warm water brought from the house of a Christian woman.

Purpose of Tarjamatul Baab

This chapter has two parts. One is that a husband and a wife can perform Wudu together with same water. There is no controversy over it and everyone agrees with this point. Second part is that if a wife has performed Wudu in absence of her husband and some water is left in the pot, can that water be used by her husband? Here only two scholars—Dawood Zahirî and Imam Ahmad

say that this water is not Taahir (ritually pure) for her husband while all others are of the opinion that this water is Taahir for him.

Hadith No. 188

Narrated Abdullah bin Umar (RA)

“During the lifetime of Allah’s Apostle (Sallallahu Alaihi Wasallam) men and women used to perform Wudu together”.

Comments

This Hadith says that the men and women used to perform Wudu together during the days of Rasulullah (Sallallahu Alaihi Wasallam). The learned scholars of Hadith say that men and women here mean a husband and wife, so there arises no question of Hijaab. Some people say that if men and women are taken as general people then this Hadith must be of the period before the decree of Hijaab. But in any case, there is no problem if a husband and wife perform Wudu together with the same water.

By mentioning that Hadhrat Umar performed Wudu with warm water that he took from the house of a Christian lady, Imam Bukhari (RA) wants to eradicate all such superstitions that warm water cannot be used to perform Wudu as heat is an attribute of fire and also that

the water taken from non-Muslims is not Taahir. In nutshell, pure and clean water is necessary for Wudu irrespective whether it is hot or cold and taken from a Muslim or a non-Muslim.

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Chapter 46 : The sprinkling of the leftover water of Wudu by the Prophet (Sallallahu Alaihi Wasallam) on an unconscious person.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) further supports his view point that the left over water of Wudu is Taahir and when it is of Rasulullah (Sallallahu Alaihi Wasallam), it is blessed also as it was used to cure unconsciousness.

Hadith No. 189

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Narrated Jaabir (RA)

"Allah's Apostle came to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said, "O Allah's Apostle! To whom will my inheritance go as I have neither ascendants nor descendants?" Then the Divine verses regarding Fara'id (inheritance) were

revealed”.

Comments

Hadhrat Jaabir bin Abdullah (RA) says that once he had fallen ill to such an extent that he had lost his consciousness and Rasulullah (Sallallahu Alaihi Wasallam) had come to see him. Rasulullah (Sallallahu Alaihi Wasallam) performed Wudu and sprinkled the left over water on Jaabir bin Abdullah who had regained consciousness with it and got cured. He then asked some questions to Rasulullah (Sallallahu Alaihi Wasallam) and among those questions, he also asked a question about the inheritance of that person who neither has parents or grand parents nor any children and grand children. Such a person is called Kalala. On this occasion the verses regarding the Kalala were revealed to Rasulullah (Sallallahu Alaihi Wasallam).

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Chapter 47 : To perform Gusul and Wudu from a Mikhdab (utensil), a cup, or a wooden or stone pot.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that two things are important for Wudu, viz.,

1. The water should be Taahir.
2. The water container should also be clean whether it is a cooking utensil or cup made of copper, wood stone etc.

Hadith No. 190

Narrated Anas (RA)

“It was the time for prayer, and those whose houses were near got up and went to their people (to perform ablution), and there remained some people (sitting). Then a painted stove pot (Mikhdab) containing water was brought to Allah's Apostles. The pot was small, not broad enough for one to spread one's hand in; yet all the people performed ablution. (The sub narrator said, "We asked Anas, 'How many persons were you?' Anas replied 'We were eighty or more"). (It was one of the miracles of Allah's Apostle)”.

Hadith No. 191

Narrated Abu Musa (RA)

Once the Prophet asked for a tumbler containing water. He washed his hands and face in it and also threw a mouthful of water in it.

Hadith No. 192

Narrated 'Abdullah bin Zaid (RA)

Once Allah's Apostle came to us and we brought out water for him in a brass pot. He performed ablution thus: He washed his face thrice, and his forearms to the elbows twice, then passed his wet hands lightly over the head from front to rear and brought them to front again and washed his feet (up to the ankles).

Hadith No. 193

Narrated 'Aisha (RA)

"When the ailment of the Prophet became aggravated and his disease became severe, he asked his wives to permit him to be nursed (treated) in my house. So they gave him the permission. Then the Prophet came (to my house) with the support of two men, and his legs were dragging on the ground, between 'Abbas, and another man." 'Ubaid-Ullah (the sub narrator) said, "I informed 'Abdullah bin 'Abbas of what 'Aisha said. Ibn 'Abbas said: 'Do you know who was the other man?' I replied in the negative. Ibn 'Abbas said, 'He was 'Ali (bin Abi Talib).' 'Aisha further said, "When the Prophet came to my house and his sickness became aggravated he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a Mikhdab (brass tub) belonging to Hafsa, the wife of the Prophet. Then, all of us started pouring water on him from the water skins till he beckoned to us to stop and that we have done (what he wanted us to do). After that he went out to the people."

Comments

Hadhrat Anas (RA) says that one day it so happened that the time of Salaah came nearer. The Sahaaba who were residing nearby went to their houses to perform Wudu. The other Sahaaba nearly about eighty remained behind. There was very little water for them to perform Wudu. This little water was brought in a stone pot so small that it was not possible to freely insert even a single hand into it. Rasulullah (Sallallahu Alaihi Wasallam) placed his blessed hand into it and with the Barakah of Allah Ta'ala water started flowing from the

blessed fingers of Rasulullah (Sallallahu Alaihi Wasallam) and all the Sahaaba made Wudu with it.

In the second Hadith it is mentioned that water was brought in a cup. At that time the cups were usually of wood material.

In the third Hadith, it is mentioned that the particular cup was made of copper.

In the fourth Hadith, Hadhrat Ayesha (RA) says that when the terminal illness of Rasulullah (Sallallahu Alaihi Wasallam) got severe, he sought permission from all his wives to stay with Hadhrat Ayesha (RA), which they granted gladly. When his illness got severe, Rasulullah (Sallallahu Alaihi Wasallam) asked the people to sprinkle seven bags of water over him which was collected from the seven wells of Madinah. These seven wells are still famous in Madina and people take water from them to get blessings.

Chapter 48 : To perform Wudu from an earthen-jar.

Hadith No. 194

Narrated 'Amr bin Yahya (RA)

"(on the authority of his father) My uncle used to perform ablution extravagantly and once he asked 'Abdullah bin Zaid to tell him how he had seen the Prophet performing ablution. He asked for an earthen-ware pot containing water, and poured water from it on his hands and washed them thrice, and then put his hand in the earthen-ware pot and rinsed his mouth and washed his nose by putting water in it and then blowing it Out thrice with one handful of water; he again put his hand in the water and took a handful of water and washed his face thrice, then washed his hands up to the elbows twice, and took water with his hand, and passed it over his head from front to back and then from back to front, and then washed his feet (up to the ankles) and said, "I saw the Prophet performing ablution in that way."

Hadith No. 195

Narrated Thabit (RA)

Anas said, "The Prophet asked for water and a tumbler

with a broad base and not so deep, containing a small quantity of water, was brought to him whereby he put his fingers in it." Anas further said, 'noticed the water springing out from amongst his fingers.' Anas added, 'estimated that the people who performed ablution with it numbered between seventy to eighty.'

Comments

These things have been discussed in earlier chapters.

Chapter 49 : To perform Wudu with one Mudh of water. (Mudh is 2/3 of a kilo).

Purpose of Tarjamatul Baab

In earlier chapters Imam Bukhair (RA) was discussing the nature of water and water containers. Now he talks about the quantity of water.

Hadith No. 196

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Narrated Anas (RA)

The Prophet used to take a bath with one Sa' up to five Mudhs (1 Sa'= 4 Mudhs) of water and used to perform ablution with one Mudh of water.

Comments

Islam does not like the wastage of water. In fact, it tells upon the habit of a person if he wastes a thing which may be of a trivial importance. He carries on with this habit and a stage reaches when he starts wasting those things also which are important or costly. The water is usually freely available and one usually over spends it unnecessarily. We have been taught not to waste water even if we are performing Wudu on a river bank. Here in this Hadith, it is mentioned that Rasulullah (Sallallahu Alaihi Wasallam) used to take his Gusul (bath) with not more than five Mudhs. In some Ahaadith even three Mudhs are mentioned.

Chapter 50 : To pass wet hands (Masah) over the two scuffs (leather socks covering up to the ankles).

Purpose of Tarjamatul Baab

Masah over leather socks is unanimously agreed upon by all the learned scholars of Islam except the Shia sect. The narrations about the Masah over leather socks have reached the status of “Tawaatur” (to have followed in succession), that is why Imam Abu Haniefa (RA) has called it as one the signs of Ahle Sunnat wal Jamaat.

Some people have wrongly attributed to Imam Maalik that he was not in favour of Masah over leather socks, but Qurtubi has quoted from Imam Maalik that he was in agreement on Masah over leather socks as is reported by Allaama Ainy. He says:

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“And author of Al-Bidayah said that Masah over leather socks is permissible near all jurists and Sahaaba”

Hasan-i-Bisri (RA) said that he knew seventy Sahaaba who had participated in the battle of Badr and who believed on Masah over leather socks. (Umdatul Qari).

Hadith No. 197

Narrated 'Abdullah bin 'Umar (RA)

Sa'd bin Abi Waqqas said, "The Prophet passed wet hands over his Khuffs." 'Abdullah bin 'Umar asked Umar about it. 'Umar replied in the affirmative and added, "Whenever Sa'd narrates a Hadith from the Prophet, there is no need to ask anyone else about it."

Comments

Hadhrat Sa'd bin Abi Waqqas (RA) was the governor of Kufa. Once Ibn Umar went there and he saw Sa'd bin Abi Waqqas performing Masah over leather socks. Ibn Umar asked Hadhrat Sa'd about it and Sa'd

told him that he had seen Rasulullah (RA) performing Masah over leather socks. Ibn Umar wanted to confirm it from his father Hadhrat Umar (RA). Hadhrat Umar (RA) advised his son that Hadhrat Sa'd is so reliable that if he says something, there is no need to confirm it from others. Hadhrat Umar (RA) not only confirmed what Sa'd had said about Masah over leather socks but also testified the authenticity of Hadhrat Sa'd. From this statement of Hadhrat Umar, the learned scholars have derived the conclusion that it is permissible for a common person to follow the instructions of a scholar blindly (i.e., Taqleed) if he is reliable and authentic.

Why was Ibn Umar (RA) surprised?

Ibn Umar (RA) had seen Rasulullah (Sallallahu Alaihi Wasallam) performing Masah over leather socks during journey. Here he saw Hadhrat Sa'd doing the same act but while at home. He was of the opinion that probably Masah is permissible for a Musaafir (traveller) only, then he was informed that Masah over leather socks is permissible both for a resident as well as a traveller.

Hadith No. 198

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Narrated Al-Mughlra bin Shu'ba (RA)

Once Allah's Apostle went out to answer the call of nature and I followed him with a tumbler containing water, and when he finished, I poured water and he performed ablution and passed wet hands over his Khuffs.

Comments

This is an incident of 9th Hijrah during the battle of Tabuk. Rasulullah (Sallallahu Alaihi Wasallam) went to attend the call of nature and Hadhrat Mugairah (RA) provided the water which had been taken from a leather bag of a village woman. She was asked whether the bag was tanned or not and she replied in affirmation. From this the learned scholars have inferred that the skin of Najas (ritually impure) animals becomes Taahir only after tanning.

Hadith No. 199

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Narrated Ja'far bin 'Amr bin Umaiya ad-Damri (RA)

My father said, "I saw the Prophet passing wet hands over his Khuffs."

Hadith No. 200

Narrated Ja'far bin 'Amr (RA)

My father said, "I saw the Prophet passing wet hands over his turban."

Comments

Masah over turban

The majority of Ulema are of the opinion that Masah over turban is not permissible. If it is done partly over head and partly over turban, then it is permissible. Imam Ahmad is of the opinion that if the turban is wound firmly in such a way that it cannot be lifted easily from the head, like the Arabs use it, then Masah over it is also permissible. Since Imam Bukhari (RA) has not established any chapter on 'Masah over turban', it is obvious that he seems to be of the opinion that it is not permissible.

Chapter 51 : If the feet are put into the scuffs when they are Taahir (clean).

Purpose of Tarjamatul Baab

In order to perform Masah over leather socks it is a must that the feet should be ritually clean at the time of wearing the socks. As per majority of Ulema one has to

perform complete Wudu including washing of the feet before he puts on leather socks and then he can perform Masah over them for twenty four hours if he is a resident and for three days if he is a traveller.

Hadith No. 201

Narrated 'Urwa bin Al-Mughira (RA)

My father said, "Once I was in the company of the Prophet on a journey and I dashed to take off his Khuffs.

He ordered me to leave them as he had put them after performing ablution. So he passed wet hands over them.

Chapter 52: One who did not repeat Wudu after eating mutton and Sawiq (an Arab dish—grinded wheat).

And Abu Bakr, Umar and Uthman ate such food but did not repeat Wudu.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to convey that to eat boiled or cooked food does not effect one's Wudu.

Hadith No. 202

Narrated 'Abdullah bin 'Abbas (RA)

Allah's Apostle ate a piece of cooked mutton from the shoulder region and prayed without repeating ablution.

Hadith No. 203

Narrated Ja'far bin 'Amr bin Umaiya (RA)

My father said, "I saw Allah's Apostle taking a piece of (cooked) mutton from the shoulder region and then he was called for prayer. He put his knife down and prayed without repeating ablution."

Comments

There are some Ahaadith in Muslim, Abu Dawood and Tirmidhi on the authority of Hadhrat Ayesha and Hadhrat Abu Huraira which say:

“Rasulullah (Sallallahu Alaihi Wasallam) said that the Wudu becomes mandatory after eating such things which have been boiled or cooked on fire”.

Ulema say that this was decreed during the early

period of Islam and was later on abrogated. The Ahaadith of the present chapter also abrogate it.

Chapter 53 : One who (only) rinsed his mouth after eating Sawiq without repeating Wudu.

Hadith No. 204

Narrated Suwaid bin Al-Nu'man

“In the year of the conquest of Khaibar I went with Allah's Apostle till we reached Sahba,' a place near Khaibar, where Allah's Apostle offered the 'Asr prayer and asked for food. Nothing but Sawrq was brought. He ordered it to be moistened with water. He and all of us ate it and the Prophet got up for the evening prayer (Maghrib prayer), rinsed his mouth with water and we did the same, and he then prayed without repeating the ablution”.

Hadith No. 205

Narrated Maimuna (RA)

The Prophet ate (a piece of) mutton from the shoulder region and then prayed without repeating the ablution.

Chapter 54 : Should one rinse his mouth after drinking the milk.

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) makes an interrogative remark whether one should rinse his mouth with water after consuming milk or not.

Hadith No. 206

Narrated Ibn 'Abbas (RA)

*Allah's Apostle drank milk, rinsed his mouth and said,
"It has fat."*

Comments

In this Hadith it is mentioned that Rasulullah

(Sallallahu Alaihi Wasallam) took milk and then rinsed his mouth with water and also stated the reason for that as well i.e., the milk contains fats which stick to the mouth. To clean it one should rinse his mouth properly.

There is a Hadith in Abu Dawood on the authority of Anas bin Maalik that Rasulullah (Sallallahu Alaihi Wasallam) took milk and did not rinse his mouth after that. There is no contradiction between these two Ahaadith. If the milk has high fat content then it is better to rinse one's mouth and if otherwise, then there is no need to do so.

Chapter 55 : Wudu after sleep. And that who did not consider it necessary to repeat Wudu after dozing or after nodding in slumber.

Purpose of Tarjamatul Baab

It is quite clear that Imam Bukhari (RA) believes that deep sleep breaks Wudu whereas light sleep does not.

Hadith No. 207

Narrated 'Aisha (RA)

Allah's Apostle said, "If anyone of you feels drowsy while praying he should go to bed (sleep) till his slumber is over because in praying while drowsy one does not know whether one is asking for forgiveness or for a bad thing for oneself."

Hadith No. 208

Narrated Anas (RA)

The Prophet said, "If anyone of you feels drowsy while praying, he should sleep till he understands what he is saying (reciting)."

Comments

Sleep in itself does not break Wudu. During deep sleep with a support, the gut sphincters get loosened and there is every chance that the flatus will come out during such a sleep and that is why deep sleep with a support is said to break Wudu. Since there is no such chance of loosening of sphincters in light sleep without a support, so such a sleep does not break Wudu. There is a Hadith in Tirmidhi that says:

"Indeed, Wudu does not become mandatory except on

that person who sleeps in lying down position, because lying down position opens up the sphincter”.

Purpose of Salaah is to remember Allah

Allah Ta’ala tells Hadhrat Musa (AS) as quoted in the Qur’an:

“Establish Salaah to remember Me”.

So, the main purpose of Salaah is to remember Allah. This purpose cannot be achieved if one is feeling drowsy. That is why Rasulullah (Sallallahu Alaihi Wasallam) advised such a person to go to sleep and then after getting fresh, offer Salaah.

Chapter 56 : To perform Wudu without getting Hadath (faeces etc).

Purpose of Tarjamatul Baab

Some people believe that the Wudu is a must for every Salaah and some people say that it is not permissible to repeat Wudu when one is already with Wudu. Imam Bukhari (RA) while agreeing with the opinion of the majority says that it is not a must to perform Wudu before every Salaah and one can repeat his Wudu if he is already with Wudu.

Hadith No. 209

Narrated 'Amr bin 'Amir (RA)

Anas said, "The Prophet used to perform ablution for every prayer." I asked Anas, "What you used to do?" Anas replied, "We used to pray with the same ablution until we break it with Hadath."

Hadith No. 210

Narrated Suwaid bin Nu'man (RA)

"In the year of the conquest of Khaibar I went with Allah's Apostle till we reached As-Sahba' where Allah's Apostle led the 'Asr prayer and asked for the food. Nothing but Sawiq was brought and we ate it and drank (water). The Prophet got up for the (Maghrib) Prayer, rinsed his mouth with water and then led the prayer without repeating the ablution".

Comments

Some people like Shia are of the opinion that

Wudu is must before every Salaah for a Muqem (residents) and there is relaxation only during travelling.

Ibn Umar and Abu Musa say that is a must for every Salaah whether one is a Muqem (resident) or Musaafir (traveller).

Here Imam Bukhari (RA) has quoted two Ahaadith, one of these supporting Wudu before every Salaah and other one saying that fresh Wudu is not a must before every Salaah as Rasulullah (Sallallahu Alaihi Wasallam) did not perform Wudu before Magrib Salaah. When Hadhrat Anas (RA) was asked what they (Sahaaba) used to do, he said that they used to offer multiple Salaah until they broke it with Hadath.

Chapter 57 : One of the grave sins is not to protect oneself (clothes and body) from one's urine.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to say that passing of urine not only breaks Wudu but the urine itself is Najas (ritually impure).

Hadith No. 211

Narrated Ibn 'Abbas (RA)

"Once the Prophet, while passing through one of the grave-yards of Madina or Makkah heard the voices of two persons who were being tortured in their graves. The Prophet said, "These two persons are being tortured not for a major sin (to avoid)." The Prophet then added, "Yes! (they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends). The Prophet then asked for a green leaf of a date-palm tree, broke it into two pieces and put one on each grave. On being asked why he had done so, he replied, "I hope that their torture might be lessened, till these get dried."

Comments

This incident took place in Madina and as per Dhar-i-Qutni, this land belonged to a woman from Ansaar namely Umm-Mubashir. Both these graves were of Muslims as reported in Ibn Majah and both were of recent origin. Rasulullah (Sallallahu Alaihi Wasallam) heard the crying of two persons from these graves who were being punished in there for apparently minor sins. The sin of one of these was that he was not saving his body and clothes from urine droplets and the other used to be involved in calumnies.

Definition of a grave sin

Allaama Sayuti (RA) says that a grave sin is that sin for which chastisement or curse has been mentioned in the Qur'an. Allaama Ibn Nayeem has mentioned in Bahr-ur-Raqaiq, vol. 1, that the first thing which will be accounted for on the day of Qiyaamah is Salaah. The way ablution precedes Salaah, similarly the grave period precedes the day of Qiyaamah; the first thing which one has to account for in the grave is about Tahaarah (purity and cleanliness) and avoidance of urine droplets from falling on one's body or clothes, similarly, the first thing which one has to account for on the day of Qiyaamah is about Salaah.

The fixing of branches of a green tree on each grave by Rasulullah (Sallallahu Alaihi Wasallam)

Rasulullah (Sallallahu Alaihi Wasallam) asked for two small branches of a green tree and fixed each one of them on each grave and said that their punishment will be relaxed as long as these branches will remain green. Rasulullah (Sallallahu Alaihi Wasallam) came to know about the ordeal of these two persons through Wahy. To derive the conclusion of permissibility of showering flowers on the graves is ridiculous; it is a non-Muslim custom and has no place in Islam.

Chapter 58 : What is said regarding washing out

urine.

And the Prophet (Sallallahu Alaihi Wasallam) said about the man in grave that he didn't save himself from being soiled with his urine. And (the Prophet (Sallallahu Alaihi Wasallam)) did not mention but the urine of human beings.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to say that the human urine is Najas (ritually impure).

Hadith No. 212

Narrated Anas bin Malik (RA)

“Whenever the Prophet went to answer the call of nature, I used to bring water with which he used to clean his private parts”.

Comments

Human urine or urine of those animals which are Haraam is Najas. There is consensus on it. There is difference of opinion about the urine of those animals which are Halaal. As per Hanafi and Shafa’ee schools of thought, urine is Najas whether it is of Halaal or Haraam animals. Rasulullah (Sallallahu Alaihi Wasallam) said in a Hadith:

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“Protect yourself from urine because punishment in grave is because of it”.

Once Rasulullah (Sallallahu Alaihi Wasallam) was returning after burying a Sahaabi and he seemed to be perturbed from his facial expression because he had noticed that the deceased Sahaabi was being punished in the grave. Rasulullah (Sallallahu Alaihi Wasallam) went to the house of this Sahaabi and asked his wife about his deeds. His wife told Rasulullah (Sallallahu Alaihi Wasallam) that he used to graze sheep but while doing so he did not protect himself from their urine. It was on this occasion that Rasulullah (Sallallahu Alaihi Wasallam) said these words.

Chapter 59 : Without Tarjamatul Baab

Purpose of Tarjamatul Baab

Allaama Kirmani (RA) says that Imam Bukhari (RA) wants to stress more on the importance of protecting oneself from getting soiled with urine. Otherwise the Hadith under this chapter has already been quoted earlier.

Hadith No. 213

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Narrated Ibn 'Abbas (RA)

The Prophet once passed by two graves and said, "These two persons are being tortured not for a major sin (to avoid). One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to make enmity between friends)." The Prophet then took a green leaf of a date-palm tree, split it into (pieces) and fixed one on each grave. They said, "O Allah's Apostle! Why have you done so?" He replied, "I hope that their punishment might be lessened till these (the pieces of the leaf) become dry."

Chapter 60 : The Prophet (Sallallahu Alaihi Wasalam) and the people left the Bedouin till he finished micturating in the Musjid.

Purpose of Tarjamatul Baab

Uncleanliness of urine and importance of protecting oneself from it has already been stressed, but sometimes one has to choose the lesser evil.

Hadith No. 214

Narrated Anas bin Malik (RA)

“The Prophet saw a Bedouin making water in the Masjid and told the people not to disturb him. When he finished, the Prophet asked for some water and poured it over (the urine)”.

Comments

One day a villager came to Masjid-i-Nabawi and started micturating in one of the corners of the Masjid. On seeing him, Sahaaba became very angry and wanted to stop him from this act. Rasulullah (Sallallahu Alaihi Wasallam) stopped them to do so and told them to let him finish.

There could have been two types of problems if the Sahaaba would have stopped him. One is that the man would have tried to run away and in that situation the whole Masjid would have been soiled with urine and the second is that if he would have been stopped half way during micturition, it would have been quite harmful for him. So Rasulullah (Sallallahu Alaihi Wasallam) chose the lesser evil at this instance. There is a famous principle for such kind of occasions:

“If a person is caught between two evils, he should choose the lesser evil”.

Chapter 61 : To pour water over the urine in the Musjid.

Purpose of Tarjamatul Baab

The soil or ground can be cleaned of urine by flowing water over it, similar is the case with a Musjid.

Hadith No. 215

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Narrated Abu Huraira (RA)

"A Bedouin stood up and started making water in the Musjid. The people caught him but the Prophet ordered them to leave him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet then said, "You have been sent to make things easy and not to make them difficult."

Hadith No. 216

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Narrated Anas bin Malik (RA)

The Prophet (Sallallahu Alaihi Wasallam) said as above.

Comments : while preaching—be soft and polite

In these Ahaadith, Rasulullah (Sallallahu Alaihi Wasallam) has taught his Ummah that they should be soft and polite while preaching to others. If you see others doing wrongful deeds, they should be approached with kind heart and politeness. Allah Ta'ala says:

“Call to the way of your Lord with wisdom and goodly exhortation”. (16:125)

Ways to clean the ground soil

As per Imam Maalik, Imam Shaf'ee and Imam Ahmad, all kinds of ground can be cleaned by pouring water over it. They don't believe that dryness of ground cleanses it and that there is no need to scratch it.

As per Imam Abu Haniefah (RA) there are three ways of cleaning the ground:

1. If the ground is soft, then only pouring water over it is enough. The earth will absorb the water along with the impurity and thus becomes clean.
2. If the ground is hard and has a slope, then the water should be poured over it and collected in a pit dug at the lower end of the slope and then the pit be filled with clay.
3. If the ground is hard and plain then it is necessary to scratch its superficial layer. It will not get cleaned by just poring water over it as it will not absorb the water.

The third opinion of Imam Abu Haniefah (RA) is based on the Ahaadith quoted in Abu Dawood. One of these Ahaadith says:

“Take some clay away on which the urine has fallen and throw that off”.

Musannif Ibn Abi Sheeba has quoted from Abu Qalaaba:

“When the ground dries up it becomes clean”.

Chapter 62 : The spilling of water over the urine.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to say that the urine causes ritual impurity when it falls on the ground inside or outside a Musjid. At both places, the Taharah (ritual purity) can be attained by spilling water over it.

Hadith No. 217

Narrated Anas bin Malik (RA)

“A Bedouin came and passed urine in one corner of the Musjid. The people shouted at him but the Prophet stopped them till he finished urinating. The Prophet ordered them to spill a bucket of water over that place and they did so.”

Chapter 63 : Urine of babies.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) is of the opinion that the urine of babies whether male or female is Najas (ritually impure).

Hadith No. 218

Narrated 'Aisha (RA)

“(the mother of faithful believers) A child was brought to Allah's Apostle and it urinated on the garment of the Prophet. The Prophet asked for water and poured it over the soiled place”.

Hadith No. 219

Narrated Ummi Qais bint Mihsin (RA)

“I brought my young son, who had not started eating

(ordinary food) to Allah's Apostle who took him and made him sit in his lap. The child urinated on the garment of the Prophet, so he asked for water and poured it over the soiled (area) and did not wash it."

Comments

All the four Imams i.e., Imam Abu Haniefah, Imam Shafa'ee, Imam Maalik and Imam Ahmad bin Hambal are of the opinion that the urine of babies whether male or female is Najas (unclean). Imam Bukhari (RA) is also of the same opinion. There is difference of opinion regarding the methods of cleaning it. As per Imam Shafa'ee and Imam Ahmad bin Hambal, it is not necessary to wash the garment but just pouring water over it is enough. As per Imam Abu Haniefah, Imam Maalik and Sufiyyaan Thouri, it is important to wash the garment. They also recommend that more water should be applied to wash the garment if the urine is of a female child.

Imam Nawawi says:

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"And you should know that this difference of opinion is only that how the garment should be cleaned on which a baby has urinated and there is no difference as regards to its Najaasat (ritual impurity). And some of our people have quoted a consensus from the learned scholars about the impurity of the baby's urine except Dawood Zaahiri".

Chapter 64 : To pass urine while standing and sitting.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to say that it is permissible to urinate while standing at the times of need, though it is Sunnah to urinate in sitting position as that was the usual practice of Rasulullah (Sallallahu Alaihi Wasallam).

Hadith No. 220

Narrated Hudhaifa (RA)

“Once the Prophet went to the dumping place of some people and passed urine while standing. He then asked for water and so I brought it to him and he performed ablution”.

Comments

Allaama Ayni says:

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“Majority of the Ulema say that to pass urine in a standing position is Makrooh Tanzeehi (مكروه تنزيه) and not Makrooh Tahreemi (مكروه تحريم).

Rasulullah (Sallallahu Alaihi Wasallam) told Hadhrat Umar:

“Do not urinate while standing, O Umar”.

The Ulema say that Rasulullah urinated while standing as mentioned in this Hadith either due to some problem or just to convey that at times it is also permissible.

Chapter 65 : To micturate besides one's companion and under the cover of a wall.

Purpose of Tarjamatul Baab

Shah Wali Ullah Muhaddith Delhvi (RA) says— Imam Bukhari (RA) wants to say that if there is no closed latrine available nearby, one needs to go to a far off place to defaecate so that nobody sees him, but in order to micturate, this is not needed as one can face the wall and hide his private parts.

Hadith No. 221

Narrated Hudhaifa' (RA)

The Prophet and I walked till we reached the dumping

place of some people. He stood, as any one of you stands, behind a wall and urinated. I went away, but he beckoned me to come. So I approached him and stood near his back till he finished.

Comments

Hadhrat Sheikh-ul-Hind (RA) says that once Rasulullah (Sallallahu Alaihi Wasallam) intended to micturate, Hadhrat Hudaifah wanted to go away. Rasulullah told him that there was no need to go away and asked him to stand behind him and that was enough. By this way the companion will be behind the back of a person who is micturating and there is no chance of looking at his private parts.

Chapter 66 : To micturate near the dumping place of some community.

Purpose of Tarjamatul Baab

Shah Wali Ullah Delhvi (RA) says that here Imam Bukhari wants to say that one needs not to take the permission to micturate at the dumping place of any community.

Hadith No. 222

Narrated Abu Wail (RA)

"Abu Musa Al-Ash'ari used to lay great stress on the question of urination and he used to say, "If anyone from Bani Israel happened to soil his clothes with urine, he used to cut that portion away." Hearing that, Hudhaifa said to Abu Wail, "I wish he (Abu Musa) didn't (lay great stress on that matter)." Hudhaifa added, "Allah's Apostle went to the dumps of some people and urinated while standing."

Comments

Abu Musa al-Ash'ari (RA) was very strict about the matter of micturition. He used to keep a bottle with him and would micturate in that so that there is no chance of getting his body or clothes soiled with the urine. Once he saw someone urinating while standing, he forbade him to do so. Hadhrat Hudhaifa (RA) said that Rasulullah (Sallallahu Alaihi Wasallam) was not very strict about it as he had seen him urinating while standing.

Chapter 67 : The washing out of blood.

Purpose of Tarjamatul Baab

The blood stains on the body or clothes need to be washed as these are also unclean.

Hadith No. 223

Narrated Asma' (RA)

"A woman came to the Prophet and said, 'If anyone of us gets menses in her clothes then what should she do?' He replied, 'She should (take hold of the soiled place), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can pray in it.'"

Comments

A lady came to Rasulullah (Sallallahu Alaihi Wasallam) and asked him what should a woman do with the stains of menstrual blood on her clothes? Rasulullah (Sallallahu Alaihi Wasallam) told her that when it dries up, rub that part of the cloth which has been stained with it, then put it in water and rub it again and then wash it.

Hadith No. 224

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Narrated 'Aisha (RA)

"Fatima bint Abi Hubaish came to the Prophet and said,

"O Allah's Apostle I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle replied, "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it has finished wash off the blood (take a bath) and offer your prayers." Hisham (the sub narrator) narrated that his father had also said, (the Prophet told her): "Perform ablution for every prayer till the time of the next period comes."

Comments

Imam Bukhari (RA) has quoted two Ahaadith in this chapter, stressing that the blood is unclean and needs to be washed out.

As per Imam Abu Haniefah (RA) and Sufiyaan Thouri (RA), the blood stains need to be washed out but if the stains are less than the size of a coin, then it is waved off i.e., one can offer Salaah while having that garment on.

Imam Shafa'ee says that the blood needs to be washed out whether less or more. Imam Maalik says that all impurities need to be washed whether less or more, however smaller blood stains are waved off.

Note: Istihaadha will be discussed in coming chapters. Insha Allah.

Chapter 68 : The washing out of semen and rubbing it off and the washing out of what comes out of woman (i.e., discharge).

Purpose of Tarjamatul baab

Imam Bukhari (RA) has mentioned semen after the issue of blood. Some Ulema say that is because semen is a derivative of blood.

Hadith No. 225

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Narrated 'Aisha (RA)

“I used to wash the traces of Janaaba (semen) from the clothes of the Prophet and he used to go for prayers while traces of water used to be still on it (water spots were still visible).”

Hadith No. 226

Narrated 'Aisha (RA): as above.

Hadith No. 227

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Narrated Sulaiman bin Yasar (RA)

“I asked 'Aisha about the clothes soiled with semen. She

replied, "I used to wash it off the clothes of Allah's Apostle and he would go for the prayer while water spots were still visible".

Comments

Allaama Nawawi (RA) says:

"There is difference of opinion amongst the learned scholars about the human semen; Imam Maalik and Imam Abu Haniefa consider it unclean".

Imam Bukhari (RA) is also of the opinion that the semen is unclean as is evident from the words he has used in the title of the chapter— 'the washing out of semen'.

As per Imam Shafa'ee and Imam Ahmad human semen is Taahir (clean). They support their argument with the Qur'anic verse which says:

"He is the one who created man from water (semen)".
(25:54)

They argue that water in its essence is Taahir (clean). Secondly, in some Ahaadith, it has been mentioned that a garment having semen on it can be cleaned by rubbing it only and there is no need to wash it. Had it been Najas (ritually impure), then rubbing would not have been sufficient. Those who believe that semen is unclean, they argue with the same Hadith of Hadhrat Ayesha which has been quoted in this chapter in which it is mentioned that she used to wash the clothes of Rasulullah (Sallallahu Alaihi Wasallam) which had got stained with semen.

**Chapter 69 : Washing semen or some other impurity
(like blood etc), but its traces are not removed.**

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to clear the point that washing the semen is important; it does not matter in any way if the stain remains there.

Hadith No. 228

Narrated 'Amr bin Maimun (RA)

"I heard Sulaiman bin Yasar talking about the clothes soiled with semen. He said that 'Aisha had said, "I used to wash it off the clothes of Allah's Apostle and he would go for the prayers while water spots were still visible on them".

Hadith No. 229

Narrated 'Aisha (RA)

"I used to wash the semen off the clothes of the Prophet

and even then I used to notice one or more spots on them”.

Chapter 70 : What is said regarding the urine of camel, animals and sheep and about their pens (residing places).

And Abu Musa offered Salaah at Dhar-al-Bareed (post office) and in there was dung though a vast strip of land was near it. Abu Musa said, “Both these places are similar (for offering the Salaah)”.

Purpose of Tarjamatul Baab

In earlier chapters Imam Bukhari (RA) mentioned about the human urine, blood and semen; now he is mentioning about the urine of animals.

What is Dhar-al-Bareed?

In olden days the camels were used to send letters from one place to another. The place wherefrom these camels were loaded and unloaded with postage was called Dhar-al-Bareed. It is obvious that urine and dung of camels used to be near such houses.

Hadith No. 230

Narrated Abu Qilaba (RA)

“Anas said, "Some people of 'Ukl or 'Uraina tribe came to Madina and its climate did not suit them. So the Prophet ordered them to go to the herd of (Milch) camels and to drink their milk and urine (as a medicine). So they went as directed and after they became healthy, they killed the shepherd of the Prophet and drove away all the camels. The news reached the Prophet early in the morning and he sent (men) in their pursuit and they were captured and brought at noon. He then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron, They were put in 'Al-Harra' and when they asked for water, no water was given to them." Abu Qilaba said, "Those people committed theft and murder, became infidels after embracing Islam and fought against Allah and His Apostle .”

Hadith No. 231

Narrated Anas (RA)

Prior to the construction of the Masjid, the Prophet offered the prayers at sheep-folds.

Comments

Hadhrat Anas says that some people from the tribe of Ukl or Uraina came to Rasulullah (Sallallahu Alaihi Wasallam). They had nothing to eat and were reduced to Skelton because of poverty. Rasulullah (Sallallahu Alaihi Wasallam) allowed them to stay in Madina and also arranged food and other necessary things for them. The climate of Madina did not suit them and they fell ill. Some people say that they suffered from stomach problems but many scholars believe that they got polydipsia (the person suffering from this disease feels thirsty all the time and is not able to quench his thirst even if he drinks lot of water). Rasulullah (Sallallahu Alaihi Wasallam) told them to go to a nearby open place which was about 6 kms from Quba. It was a place where the charity camels stayed. Rasulullah (Sallallahu Alaihi Wasallam) told them to stay there and drink the milk and urine of these camels. They went there and did as directed and they became healthy. Afterwards these people killed the shepherd and ran away with the camels. When Rasulullah (Sallallahu Alaihi Wasallam) heard about it, he sent some people under the leadership of Hadhrat Karz bin Jaabir al-Fahri in their search. Karz bin Jaabir al Fahri and his team caught them and brought them before Rasulullah (Sallallahu Alaihi Wasallam) who ordered to cut their hands and

feet and cauterise their eyes and also to keep them in a dry hot place. They felt highly thirsty but were not given any water.

Why such a severe punishment was given to these people?

Abu Qalaba said that these people had committed three sins viz., theft, murder, kufr (i.e., became infidels after embracing Islam) and declared war against Allah and His apostle. Secondly, these people had done similar treatment with the Sahaaba whom they had killed. That is why they were given this punishment.

It is not permissible to cut the parts of body of any person who has been sentenced to death. This punishment is called 'Musla' and it was specifically ordered for these people but later on this punishment was abolished. (Inaamul Baari).

Treatment with forbidden things

In this Hadith, it is mentioned that Rasulullah (Sallallahu Alaihi Wasallam) told these people who had come from Uraina to drink the milk and urine of camels. Some people say that Rasulullah (Sallallahu Alaihi Wasallam) had told them to drink only the milk of camels and smell their urine. Allaama Anwar Shah Kashmiri (RA) has quoted from Bu-Ali Sina that smelling the urine of camel is useful for the patients suffering from polydipsia.

Some people say that Rasulullah (Sallallahu Alaihi Wasallam) told them to drink milk only and urine has been added by the narrator. Others say that Rasulullah (Sallallahu Alaihi Wasallam) had come to know

through Wahy that these people will be cured by taking the urine of camel, so it was prescribed to them as medicine. From this, Islamic jurists have drawn the conclusion that the things which are otherwise Haraam (forbidden) can be used as medicine if there is no alternative available. As per Imam Maalik, Imam Ahmad and Imam Abu Haniefah, it is not permissible to use Haraam things as medicine. They present the following Hadith in support of their argument.

“Indeed Allah has not kept your cure in those things which He has forbidden for you”.

As per Imam Shafa’ee, in any case it is not permissible to use those things which cause intoxication but it is permissible to use non-intoxicating Haraam things as medicine. Imam Abu Yousuf is also of the same opinion.

Chapter 71 : When the impure/filthy things fall in cooking butter (ghee).

And Zuhri said, there is no harm with the water as long as there is no change in its taste, smell or colour and Hammad said there is no harm with the feather of dead

bird (i.e., it will not make eatables impure). And Zuhri said about the bones of dead bodies like those of elephants that—I met some of the old scholars who were using them (bones) as combs and keeping oil in them. And Ibn Sireen and Ibrahim said, there is no harm in the trade of ivory.

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) discusses what to do if impure and filthy things fall in cooking butter (ghee) and water. The Ulema have discussed the reason why Imam Bukhari got this chapter in Kitab-ul-Wudu. Some say that Imam Bukhari did not get any Hadith for this which could meet his strict criterion, so he quoted this Hadith to prove his point. Here his aim is to explain the issues related to water. Since he could not get any narration which could satisfy his criteria related to this issue, so he proved his point by quoting the narration in which cooking butter is mentioned instead of water.

Hadith No. 232

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Narrated Maimuna (RA)

"Allah's Apostle was asked regarding ghee (cooking butter) in which a mouse had fallen. He said, "Take out the mouse and throw away the ghee around it and use the rest."

Hadith No. 233

Narrated Maimuna (RA)

"The Prophet was asked regarding ghee in which a mouse had fallen. He said, "Take out the mouse and throw away the ghee around it (and use the rest.)".

Hadith No. 234

Narrated Abu Huraira (RA)

The Prophet said, "A wound which a Muslim receives in Allah's cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from the wound and its colour will be that of the blood but will smell like musk."

Comments

There is consensus amongst the jurists of Ummah that the water, whether less or more, flowing or stag-

nant, will become impure if it changes its characteristics like taste, smell or colour. As per Imam Maalik—the water will become impure if its characteristics get changed irrespective of whether it is less or more in quantity. Imam Bukhari and Imam Shafa’ee are also of the same opinion. As per Imam Shafa’ee and Imam Ahmad, if the water is less than two buckets (Qilaytayn), then it will become impure if filthy or impure things fall into it and if it is more than that then it will remain pure. Hanafite school is of the same opinion as of Shafiite school but they differ about the quantity of water (as to how much water will be regarded as less or more). Imam Abu Yousuf says that water will be considered less if moved at one end its other end also gets moved and if it will not act like this then it will be considered as more.

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“Which does not move if its other end is moved”.

In nutshell, as per Allaama Anwar Shah Kashmiri (RA)—Imam Bukhari (RA) is of the opinion that if an impure or filthy thing falls in a solid thing like cooking butter (ghee), then only that portion of it is to be thrown away where it falls. If it falls in a liquid thing then whole of it will become impure.

About the body parts (like feathers, bones etc) of dead bodies

As per the majority of Ulema including Hanafite school of thought, the parts of a dead body like nails, feathers, bones and teeth which do not have life even during the life of that animal are not filthy after the death of that animal. So, if such things fall in water etc.,

its purity will not get affected.

The second Hadith about the blood of a martyr mentioned in this chapter has been widely discussed by the scholars of Hadith as to why Imam Bukhari has quoted this Hadith in Kitaab-ul-Wudu. Allaama Ayni has given the appropriate reason for this. He says that when the characteristics of water get changed, it does not remain pure though in itself it is still clean. Similarly, the blood in itself is impure but when it bleeds in the way of Allah i.e., during martyrdom, it becomes sacred.

Chapter 72 : To micturate in stagnant water.

Purpose of Tarjamatul Baab

Allaama Ayni says that in previous chapter Imam Bukhari said that when impure things fall in cooked butter (ghee), it become unclean. Here he says that same is the case with stagnant water.

Hadith No. 235

Narrated Abu Huraira (RA)

Allah's Apostle said, "We (Muslims) are the last (people to come in the world) but (will be) the foremost (on the

Day of Resurrection). "The same narrator told that the Prophet had said, "You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it".

Comments

This Hadith is in fact the combination of two Ahaadith, one is:

"We (Muslims) are the last (people to come in the world) but (will be) the foremost (on the Day of Resurrection)".

The other Hadith is:

"You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it".

Allaama Anwar Shah Kashmiri (RA) gives the explanation as to why Abu Huraira (RA) has clubbed these two Ahaadith. He says that Abu Huraira had two students, viz., Abdul Rehman bin Harmz Ilyas al-Araf and Humam bin Munabba. Both the students had with them the written copies of Ahadith narrated by Abu Huraira. In both these copies, the first Hadith that was written was "نحن الآخرون السابقون". So, whenever Abu Huraira (RA) used to quote Hadith from these two compilations of Ahaadith, he would first say this Hadith, meaning thereby that he was quoting from these two written compilations. Imam Bukhari (RA) has mentioned this Hadith i.e., نحن الآخرون السابقون with other Ahaadith at six places in Bukhari Shareef.

What does “نحن الآخرون السابقون” mean?

It means that this Ummah has come last but will be ahead of all other Ummats on the Day of Judgment. It may also mean what Rasulullah (Sallallahu Alaihi Wasallam) mentioned in another Hadith:

“I was a prophet even when Adam (AS) was still in the state of water and clay”.

Chapter 73 : If a filthy or a polluted thing is put on the back of a person offering Salaah, his Salaah will not be spoiled.

During prayer Ibn Umar (RA) used to take off his clothes whenever he saw blood in them and continue his prayers. Ibn Musaib and Ash-Sha’bi said, “Whenever a person offers his prayers while wearing clothes stained with blood or is in an impure state or prays facing other than Qibla (un-intentionally) or with Tayammum and finds water before the time of that prayer is over, he need not repeat his prayers in any of the above mentioned cases.

Purpose of Tarjamatul Baab

Imam Bukhari (RA), as per Ibn Hajr Asqalani, says that the things, if confronted before Salaah, would

spoil one's Salaah and if the same things are confronted during the performance of Salaah, there is no harm and the Salaah will be valid.

As per Hanafite and Shafite schools of thought, cleanliness of place, body and clothes is a pre-requisite for the validity of Salaah, both before the Salaah as well during the Salaah.

Hadith No. 236

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Narrated 'Abdullah bin Mas'ud (RA)

“Once the Prophet was offering prayers at the Ka'ba. Abu Jahl was sitting with some of his companions. One of them said to the others, "Who amongst you will bring the abdominal contents (intestines, etc.) of a camel of Bani so and so and put it on the back of Muhammad, when he prostrates?" The most unfortunate of them got up and brought it. He waited till the Prophet prostrated and then placed it on his back between his shoulders. I was watching but could not do any thing. I wish I had some people with me to hold out against them. They started laughing and falling on one another. Allah's Apostle was in prostration and he did not lift his head up till Fatima (Prophet's daughter) came and threw that (camel's abdominal contents) away from his back. He raised his head and said thrice, "O Allah! Punish Quraish." So it was hard for Abu Jahl and his companions when the Prophet invoked Allah against them as they had a conviction that the prayers and invocations were accepted in this city (Makkah). The Prophet said, "O Allah! Punish Abu Jahl, 'Utba bin Rabi'a, Shaiba bin Rabi'a, Al-Walid bin 'Utba, Umaiya bin Khalaf, and 'Uqba bin Al Mu'it (and he mentioned the seventh whose name I cannot recall). By Allah in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allah's Apostle in the Qalib (one of the wells) of Badr”.

Comments

This incident took place in Makkah. One day Rasulullah (Sallallahu Alaihi Wasallam) was offering his Salaah near Khana Ka'ba and Abu Jahl was sitting with other people at nearby place. Abu Jahl told his friends that a camel has been killed in one of the tribes and asked them who was bold enough to bring the abdominal contents (intestines etc) of that camel and throw that on the back of Rasulullah (Sallallahu Alaihi Wasallam). The most unfortunate amongst them, Uqba stood up and said that he would accomplish that job. He went and got the abdominal contents of the camel and threw it on the back of Rasulullah (Sallallahu Alaihi Wasallam) when he was in Sajda. On this, Abu Jahl and his friends started laughing and mocking at Rasulullah (Sallallahu Alaihi Wasallam). Meanwhile Hadhrat Fatima, the beloved daughter of Rasulullah (Sallallahu Alaihi Wasallam) came and lifted the filthy contents away from his back and also cursed these people of what they had done. When Rasulullah (Sallallahu Alaihi Wasallam) finished his Salaah, he prayed to Allah, "O Allah! Punish the Quraish". Rasulullah (Sallallahu Alaihi Wasallam) repeated this Dua three times. Once those infidels heard Rasulullah (Sallallahu Alaihi Wasallam) saying so, the colour of their faces changed and they turned gloomy. They believed that the Dua at that particular place is accepted by Allah and particularly when it was uttered by the blessed tongue of Rasulullah. Rasulullah (Sallallahu Alaihi Wasallam) named seven leaders of the Quraish including Abu Jahl in his Dua. The narrator of this Hadith, Ibn Masood says that he saw all these seven were killed in the battle of Badr and all of them were

thrown into the well of Badr. Rasulullah (Sallallahu Alaihi Wasallam) usually did not curse any infidel but at this particular instance they had disturbed him while he was offering Salaah, that is why he cursed them.

Chapter 74 : Sputum, nasal secretion and other such things in the clothes.

Marwan said, “The Holy Prophet (Sallallahu Alaihi Wasallam) went out during Hudaibiya”, and narrated the Hadith, “and the Prophet (Sallallahu Alaihi Wasallam) did not cough out his sputum but it fell on the hands of some of his men and they rubbed that on their faces and skin”.

Purpose of Tarjamatul Baab

Earlier on Imam Bukhari (RA) mentioned that urine, blood and semen are Najas, now he says that sputum or nasal secretion though impure are not unclean to effect the validity of Salaah, i.e., if any of these soil the garments or body of an individual, his Salaah is still valid.

Hadith No. 237

Narrated Anas (RA)

“The Prophet (Sallallahu Alaihi Wasallam) once spat in his clothes”.

Comments

Urwah has quoted an incident of Hudaibiya from Mishar and Marwan that when the infidels came to meet Rasulullah (Sallallahu Alaihi Wasallam) after the peace treaty of Hudaibiya was signed, they were surprised to see the respect and reverence of Sahaaba-al-Kiraam for Rasulullah (Sallallahu Alaihi Wasallam). They saw the Sahaaba sat before Rasulullah (Sallallahu Alaihi Wasallam) with absolute humility with their heads down and whenever he spat these people jumped to catch the sputum and didn't let it fall down on the ground. One of the companions took the sputum and rubbed it on his face and body. In the Hadith of this chapter, Hadhrat Anas says that Rasulullah (Sallallahu Alaihi Wasallam) spat in his clothes and then rubbed it thus giving the Ummah this teaching that if during Salaah one gets sputum in his mouth he can spit it in his clothes and continue Salaah. Otherwise it will be very cumbersome to keep the sputum in the mouth until one finishes his Salaah. These Ahaadith show that the sputum does not make Salaah invalid.

Chapter 75 : It is neither permissible to perform Wudu with Nabeez (wine) nor with intoxicants.

Hasan and Abul Aaliya disliked it. And Ata said, "I would prefer to do Tayammum instead of doing ablution with wine or milk".

Purpose of Tarjamatul Baab

Imam Bukhari (RA) is of the opinion that it is not permissible to perform Wudu with Nabeez (wine) or any other intoxicant. Other Ulema also agree with him in this issue, but there is difference of opinion amongst the Ulema about the types of Nabeez. Imam Abu Haniefah (RA) and Imam Sufiyan Thouri (RA) are of the opinion that it is not forbidden to perform Wudu with all types of Nabeez.

Hadith No. 238

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Narrated Aisha (RA)

The Prophet said, "All drinks that produce intoxication are Haram (forbidden to drink).

Comments

What is Nabeez?

It is a kind of juice derived from different things like dates, grapes, barley and wheat etc. Usually it used to be that of dates.

Kinds of Nabeez

1. If the dates are placed in water for such a short time that it does not even become sweet, there is consensus amongst the jurists that it is permissible to perform Wudu with such water.
2. If the dates are placed in water for such a long time that it becomes jelly like, loses its free flowing nature and becomes intoxicant, there is consensus amongst the jurists that it is not permissible to perform Wudu with such water.
3. If the dates are placed in water for such a long time that it becomes sweet but none of its other characteristics change, here the jurists differ in their opinion whether it is permissible to perform Wudu with such kind of water or not. Majority of the scholars say that it is not permissible to perform Wudu with such water except Hadhrat Imam Abu Haniefah, Sufyan Thouri and Imam Auzaa'ee who believe that it is permissible to perform Wudu with such water.

This difference of opinion is only about Nabeez of dates. There is no difference of opinion about the Nabeez made from other things. (Nasrul Bari)

Chapter 76 : Washing of blood by a woman from his father's face.

And Abul Aaliya said, "Rub my foot as it is aching".

Purpose of Tarjamatul Baab

Shah Wali Ullah Delhvi (RA) says that by getting

this chapter Imam Bukhari wants to say that it is permissible to get help from others to perform Wudu.

Hadith No. 239

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Narrated Abu Hazim (RA)

"Sahl bin Sa'd As-Sa'idi, was asked by the people, "With what was the wound of the Prophet treated? Sahl replied, "None remains among the people living who knows that better than I. 'Ali used to bring water in his shield and Fatima used to wash the blood off his face. Then straw mat was burnt and the wound was filled with it."

Comments

During the battle of Uhud, the blessed face of Rasulullah (Sallallahu Alaihi Wasallam) got injured and it was bleeding. In order to stop the bleeding, Hadhrat Ali (RA) got some water and Hadhrat Fatima (RA) washed the blood from the blessed face of Rasulullah (Sallallahu Alaihi Wasallam) but the bleeding didn't stop. Then a mat was burnt and its ash was placed on the wound and the bleeding stopped.

Some people are of the opinion that here Imam Bukhari (RA) wants to show his difference with Imam

Shafa'ee (RA) who believes that if a woman touches a man, her Wudu breaks. Here Hadhrat Fatima (RA) was washing the face of her father. (And Allah knows the best).

Chapter 77 : Regarding Siwak (tooth cleaning stick).

And Ibn Abbas said, "Once I passed the night with Prophet (Sallallahu Alaihi Wasallam) and saw him cleaning his teeth (with Siwak)".

Purpose of Tarjamatul Baab

Learned scholars of Hadith say that there is difference of opinion amongst the scholars whether using a Siwak is the Sunnah related to Salaah or to Wudu. By quoting this Hadith here in Kitab-ul-Wudu, Imam Bukhari believes that Siwak is a Sunnah related to Wudu.

Hadith No. 240

Narrated Abu Burda (RA)

My father said, "I came to the Prophet and saw him carrying a Siwak in his hand and cleansing his teeth, saying, 'U' U'," as if he was retching while the Siwak was in his mouth."

Hadith No. 241

Comments

There is consensus in the Ummah about the great significance of Siwak in the Shariah. Rasulullah (Sallallahu Alaihi Wasallam) used to use it with great regularity till he breathed his last. Imam Bukhari (RA) has quoted Hadhrat Ayesha (RA) in Kitab-ul-Magazi saying that her brother, Abdul Rehman bin Abi Bakr came to see Rasulullah (Sallallahu Alaihi Wasallam) when he was in his terminal illness and had placed his blessed head in her lap. There was a fresh nice looking Siwak in Abdul Rehman's hand and Rasulullah (Sallallahu Alaihi Wasallam) was looking at it constantly. Hadhrat Ayesha (RA) says that she took that Siwak from her brother and made it soft by her own teeth and then gave to Rasulullah (Sallallahu Alaihi Wasallam) who cleaned his teeth very nicely. After Rasulullah (Sallallahu Alaihi Wasallam) finished using Siwak, only few minutes must have been passed that he uttered the following words and breathed his last.

"Towards the highest friend".

Another Hadith says,

"If it would not have been difficult for my Ummah or people, I would have been ordered them to use Siwak before every Salaah".

Benefits of Siwak

Learned scholars have described seventy benefits of Siwak and the best of them is that its user is given Tawfiq of reciting “Kalima Shahadah” at the time of his death i.e., he leaves the world with faith.

Allaama Shaami has written

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“The author of an-Nahr-u-Faa'iq has said that the benefits of Siwak are more than thirty. The lowest of it is to remove dirt and the highest is the remembrance of article of faith at the time of death”.

Chapter 78 : To give Siwak to the elder person.

Purpose of Tarjamatul Baab

Shah Waliullah Muhaddith Delhvi (RA) says that here Imam Bukhari (RA) wants to prove the excellence or Fadeelat of Siwak.

Hadith No. 242

Narrated Ibn Umar (RA)

That Rasulullah (Sallallahu Alaihi Wasallam) said: "I saw myself cleaning my teeth with Siwak in a dream and two men came to me and out of them one was older than the other thus I gave the Siwak to the younger one. I was told (by some angel) to give it to the elder one instead of the younger, then I gave it to the elder one".

Comments

This Hadith shows that we should respect our elders. Whenever Rasulullah (Sallallahu Alaihi Wasallam) had to distribute anything among the people, he always started from the one who used to be the elder among all present.

A Hadith says:

"He is not of us, one who does not show kindness to our young ones and does not respects our elders". (Abu Dawood) (Tirmidhi)

Another Hadith says:

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Narrated Abu Musa al-Ash'ari, The Prophet (Sallallahu Alaihi Wasallam) said: Glorifying Allah involves showing honour to a grey-haired Muslim and to one who can expound the Qur'an, but not to one who acts extravagantly regarding it, or turns away from it, and showing honour to a just ruler.
(Abu Dawood)

**Chapter 79 : Fadeelat or excellence of that person
who sleeps with Wudu.**

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) wants to show the significance and excellence of performing Wudu before going to bed.

Hadith No. 243

Narrated Al-Bara 'bin 'Azib (RA)

The Prophet said to me, "Whenever you go to bed perform ablution like that for the prayer, lie on your right side and say, "Allahumma aslamtu wajhi ilaika, wa fauwadtu amri ilaika, wa alja'tu Zahri ilaika raghbatan wa rahbatan ilaika. La Malja' wa la manja minka illa ilaika. Allahumma amantu bikitabika-l-ladhi anzalta wa

bina-biyika-l ladhi arsalta" (O Allah! I surrender to You and entrust all my affairs to You and depend upon You for Your Blessings both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You O Allah! I believe in Your Book (the Qur'an) which You have revealed and in Your Prophet (Muhammad) whom You have sent). Then if you die on that very night, you will die with faith (i.e. or the religion of Islam). Let the aforesaid words be your last utterance (before sleep)."
I repeated it before the Prophet and when I reached "Allahumma amantu bikitabika-l-ladhi anzalta (O Allah I believe in Your Book which You have revealed)."
I said, "Wa-rasulika (and your Apostle)." The Prophet said, "No, (but say): 'Wanabiyika-l-ladhi arsalta (Your Prophet whom You have sent), instead.'"

Comments'

There are two kinds of ablutions (Wudu) viz.,

1. Wudu for Salaah.
2. Wudu for Islam.

Wudu for Islam means that a believer should not perform Wudu only when he has to offer Salaah or execute any deed for which Wudu is obligatory, but should always try to remain with Wudu. This is a greatly liked act in Islamic Shariah and it was the usual practice of Rasulullah (Sallallahu Alaihi Wasallam). The angels of mercy like cleanliness very much, so they remain with a person who is with Wudu. These things are easily felt by a believer. When he performs Wudu he feels solace and freshness in his heart and mind.

Way of sleeping as per Sunnah

1. To sleep with Wudu.
2. To Clean the bedding.
3. To use Siwak.
4. To recite the last three verses of the Qur'an.
5. To sleep on the right lateral position, preferably facing Qibla.
6. To recite the Dua of sleep as mentioned in Hadith.

The wording of Dua-Maathoorah should not be changed

The Dua-Maathoorah means that Dua or invocation which has been mentioned in the Qur'an and Hadith.

In this Hadith, it is mentioned that when Bura bin Aazib repeated the Dua of sleep before Rasulullah (Sallallahu Alaihi Wasallam), he changed the word 'Nabbiyyika' with 'Rasulika'; though it meant the same, still, Rasulullah (Sallallahu Alaihi Wasallam) corrected him and told him to repeat the same words which he taught him. From this, the learned scholars of Islam have derived the conclusion that it is not permissible to change the wordings of any Dua-Maathoorah. In these Duas or invocations, not only the meaning is important, but the wording is also of very much importance. Each word which has been uttered by the blessed tongue of Rasulullah (Sallallahu Alaihi Wasallam) has great significances. No one can replace them with better words than those which Rasulullah (Sallallahu Alaihi Wasallam) has himself used. Some people have altered many Duas or invocations and made many additions in these, this is a Bidah and one should refrain from such kind of

things. Rasulullah (Sallallahu Alaihi Wasallam) is the last and the final messenger of Allah, whatever he said is the ultimate and the most perfect.

***Al-Hamdu Lillah, by the grace and blessings of Allah
Subhaanahu wa Ta'ala, Kitab-ul-Wudu has finished
today on the 10th of March—2007.***

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The Book of Obligatory Ablution



The Book of obligatory ablution

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And the saying of Allah: “O you who believe! when you rise up to prayer, wash your faces and your hands as far

as the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash (yourselves) and if you are sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith, Allah does not desire to put on you any difficulty, but He wishes to purify you and that He may complete His favor on you, so that you may be grateful”. (5:6)

And Allah said: “O you who believe! do not go near prayer when you are intoxicated until you know (well) what you say, nor when you are under an obligation to perform a bath-- unless (you are) travelling on the road--until you have washed yourselves; and if you are sick, or on a journey, or one of you come from the privy or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands; surely Allah is Pardoning, Forgiving”. (4:43)

Imam Bukhari (RA) has started this book of Gusul (obligatory ablution) with two verses of the Qur'an as per his routine, i.e., to start different books with the word of Allah. Ibn Hajar Asqalaani (RA) explains why Imam Bukhari (RA) has quoted verses from Surah al-Maidah first and then that of Surah an-Nisa, while as Surah an-Nisa precedes Surah al-Maidah in the Qur'an. He says that in the verse of Surah al-Maidah the word “أطهروا” is used which bespeaks of generality and in the verse of Surah an-Nisa the word “اغسلوا” is used which bespeaks of specificity.

Allaama Ayni differs with Ibn Hajr, he says that the word أَطَهَّرُوا points towards exaggeration because in Gusul more water is used than in Wudu.

Chapter 1 : To perform Wudu before Gusul.

Purpose of Tarjamatul Baab

It is to show the preferable way of performing Gusul.

Hadith No. 244

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Narrated 'Aisha (RA)

“Whenever the Prophet took a bath after Janaba, he started by washing his hands and then performed ablution like that for the prayer. After that he would put his fingers in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body”.

Hadith No. 245

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Narrated Maimuna (the wife of the Prophet) (RA)

“Allah's Apostle performed ablution like that for the prayer but did not wash his feet. He washed off the discharge from his private parts and then poured water over his body. He withdrew his feet from that place (the place where he took the bath) and then washed them. And that was his way of taking the bath of Janaba”.

Comments

Imam Bukhari wants to say that it is Sunnah to perform Wudu before Gusul. There can be two situations, one is that Gusul is being performed in such a place where water does not get collected and flows out from that place. In such a situation, one can wash his feet at the end of Wudu and then start performing Gusul. This is evident from the first Hadith. The second situation is that the used water of Gusul gets collected in that particular place and does not flow out. In this situation one should first perform Wudu without washing his feet, then perform his Gusul and then in the end withdraw his feet from that place to other place and wash them there.

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Chapter 2 : Performance of Gusul by a man along

with his wife.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) had mentioned in Kitab-ul-Wudu about the husband and wife performing Wudu together by taking water from a single pot, here he is mentioning their performance of Gusul from a single water container.

Hadith No. 246

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Narrated 'Aisha (RA)

“The Prophet and I used to take a bath from a single pot called 'al-Faraq'.”

Comments

Hadhrat Ayesha (RA) says that she and Rasulullah (Sallallahu Alaihi Wasallam) used to perform Gusul together from a single pot, which was called al-Faraq. This pot had the capacity of three Sa', and one Sa' is equal to three kilograms and two hundred and seventy grams as per the Ulema of the sub-continent.

From this Hadith, the jurists have derived the following conclusions;

1. A husband and a wife can perform Wudu together.
2. A husband and a wife can see each others' private parts.

3. One should try to avoid wastage of water during Gusul. (Inaamul Bari)

A Hadith says:

“Ibn Hajr Asqalaani (RA) quotes in Fathul Bari from Ibn Hibban that Sulaiman bin Musa was asked if a man could see the private parts of his wife. He said that he asked same thing to Ata who in turn said that he asked the same to Ayesha (RA), who narrated the same Hadith (quoted in this chapter) and this Hadith is categorical on this issue. (And Allah knows the best).”

Chapter 3 : To perform Gusul with one Sa’ or so.

Purpose of Tarjamatul Baab

Here again same thing is impressed that the water should not be wasted while taking a bath.

Hadith No. 247

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Narrated Abu Salma (RA)

“'Aisha's brother and I went to 'Aisha and he asked her about the bath of the Prophet. She brought a pot containing about a Sa' of water and took a bath and poured it over her head and at that time there was a screen between her and us”.

Comments

Abu Salma was the foster nephew of Hadhrat Ayesha (RA). He had taken breast feeding from Hadhrat Ayesha's sister Umm Kulthoom bin Abi Bakr (RA). The other person whom the narrator calls 'brother of Ayesha' was foster brother of Hadhrat Ayesha whose name was Abdullah bin Yazid as per Muslim. Ibn Hajr says that he was some other foster brother of Hadhrat Ayesha and not Abdullah bin Yazid. In short, both these were 'Mahram' (a person with whom marriage is not permissible in Islamic Shariah) to Hadhrat Ayesha. They asked her about the bath of Rasulullah (Sallallahu Alaihi Wasallam). It seems most probably that these people were having doubt about the quantity of water i.e., one Sa', which Rasulullah (Sallallahu Alaihi Wasallam) had used for taking a bath. They thought how was it possible to take a bath with such a small quantity of water. Hadhrat Ayesha (RA) took a pot of water equal to one Sa' and showed them practically that it was possible to use only this much quantity of water for taking a bath. The narrator clearly says that there was a veil between her and them, so there is no question that these could see

Hadhrat Ayesha (RA). Here most probable is that Hadhrat Ayesha wanted to show them that this much quantity of water is enough. I think there is no need to make other guesswork.

Hadith No. 248

Narrated Abu Ja'far (RA)

“While I and my father were with Jaabir bin 'Abdullah, some People asked him about taking a bath He replied, "One Sa' of water is sufficient for you." A man said, "One Sa' is not sufficient for me." Jaabir said, "One Sa was sufficient for one who had more hair than you and was better than you (meaning the Prophet)." And then Jaabir (put on) his garment and led the prayer”.

Hadith No. 249

Narrated Ibn 'Abbas (RA)

“The Prophet and Maimuna used to take a bath from a single pot”.

Chapter 4 : One who poured water thrice on his head.

Purpose of Tarjamatul Baab

Sheikh-ul-Hadith Hadhrat Mawlana Zakariya says that here Imam Bukhari (RA) is pointing towards a controversial issue. Imam Maalik is of the opinion that ‘Dhalak’ i.e., to scrub the body with hands is obligatory in Gusul, whereas the rest of the jurists say that it is not obligatory and only pouring the water is enough. By establishing this title, Imam Bukhari is supporting the view of majority and not that of Imam Maalik.

Hadith No. 250

Narrated Jubair bin Mutim (RA)

“Allah's Apostle said, "As for me, I pour water three times on my head." And he pointed with both his hands”.

Hadith No. 251

Narrated Jaabir bin 'Abdullah (RA)

“The Prophet used to pour water three times on his head”.

Hadith No. 252

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Narrated Abu Ja'far (RA)

“Jaabir bin Abdullah said to me, "Your cousin (Hasan bin Muhammad bin Al-Hanafiya) came to me and asked about the bath of Janaba. I replied, 'The Prophet used to take three handfuls of water, pour them on his head and then pour more water over his body.' Al-Hasan said to me, 'I am a hairy man.' I replied, 'The Prophet had more hair than you'.”

Comments

Bukhari and Abu Dawood have mentioned this Hadith briefly and Muslim has narrated it in detail. As per the narration of Muslim, one day Sahaaba were dis-

cussing about the Gusul of Rasulullah (Sallallahu Alaihi Wasallam). Someone said that he pours water so many times, other said something else. Rasulullah (Sallallahu Alaihi Wasallam) told them that it is his routine to pour the water thrice on his blessed head.

Chapter 5 : To wash the body (parts) only once.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to say that to pour water on body during Gusul is obligatory only once as in Wudu and to pour it three times is Mustahab (preferable).

Hadith No. 253

Narrated Maimuna (RA)

“I placed water for the bath of the Prophet. He washed his hands twice or thrice and then poured water on his left hand and washed his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by putting water in it and blowing it out, washed his face and both forearms and then

poured water over his body. Then he withdrew from that place and washed his feet”.

Comments

Abu Dawood has narrated a Hadith on the authority of Abdullah bin Umar (RA):

“Salaah was made obligatory fifty times and Gusul seven times (per day)”.

Salaah was reduced to five times a day from fifty times and Gusul was reduced to one time from seven times. Imam Bukhari has not quoted this Hadith in his book as it was not fulfilling his criterion. (Nasrul Bari)

Chapter 6 : One who started Gusul by scenting himself with Hilab or some other perfume.

Purpose of Tarjamatul Baab

This Tarjamatul Baab is considered one of the most difficult chapters of Bukhari Sharief. The commentators of Hadith have been at loss to know why Imam Bukhari added the word (الطيب) perfume with (الحلاب) Hilab, when only Hilaab is mentioned and not perfume.

Hadith No. 254

Narrated 'Aisha (RA)

“Whenever the Prophet took the bath of Janaba (sexual relation or wet dream) he asked for the Hilab or some other scent. He used to take it in his hand, rub it first over the right side of his head and then over the left and then rub the middle of his head with both hands”.

Comments

What is Hilab?

It is a pot in which a she camel, goat or cow is milked. Hadhrat Ayesha (RA) says that Rasulullah (Sallallahu Alaihi Wasallam) used to ask for water in a pot called Hilab to perform Gusul which was being used for milking the she camel. Allaama Kashmiri says that some milk that used to get stuck to the pot would mix up with the water.

Here the purpose of Imam Bukhari (RA) is to convey that if a Taahir or clean thing like milk or perfume gets mixed up with the water, it is permissible to perform Gusul with such a water. Ibn Hajr has given similar explanation to this but in a different way.

Chapter 7 : To rinse the mouth and sniff the nose while taking the bath of ritual impurity.

Purpose of Tarjamatul Baab

As per Imam Abu Haniefa (RA) and Imam Ahmad bin Hambal, Madhmadah (rinsing the mouth)

and Istinshaaq (sniffing the nose) is obligatory while taking the bath of ritual impurity. Imam Shafa'ee and Imam Maalik consider it a Sunnah. By establishing this chapter separately Imam Bukhari (RA) seems to agree with Hanafite and Hanbalite schools of thought.

Hadith No. 255

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Narrated Maimuna (RA)

“I placed water for the bath of the Prophet and he poured water with his right hand on his left and washed them. Then he washed his private parts and rubbed his hands on the ground, washed them with water, rinsed his mouth and washed his nose by putting water in it and blowing it out, washed his face and poured water on his head. He withdrew from that place and washed his feet. A piece of cloth (towel) was given to him but he did not use it”.

Comments

Allaama Ayni (RA) says:

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“There is no doubt in it that Rasulullah (Sallallahu Alaihi Wasallam) never left these two (i.e., Madhmadah and Istinshaaq), so it shows regularity which points towards the obligatory status of these two”.

A Hadith says:

“The effect of sexual act reaches underneath every hair of the body”. (Abu Dawood)

So, to wash every single hair in Gusul became mandatory. The Hanafite scholars say that since the nose has also some hair inside, it is obligatory to wash it (i.e., to perform Istinshaaq) while taking the bath of ritual impurity.

It is forbidden for a person to recite the Holy Qur'an if he is in ritual impurity (i.e., after sexual intercourse, wet dream etc). Some Ulema say that it shows that the effect of sexual act reaches the tongue, so Madhmadah is also obligatory when one has to take the bath of ritual impurity.

To use a towel

It is permissible to use as well as not to use a towel after Gusul for wiping the water on body. In this Hadith, it is mentioned that Rasulullah (Sallallahu Alaihi Wasallam) did not use the towel.

Chapter 8 : The rubbing of hand with clay to make it more clean.

Purpose of Tarjamatul Baab

The rubbing of hand with clay after Istinja is preferable and not a must.

Hadith No. 256

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Narrated Maimuna (RA)

“The Prophet took the bath of Janaba. (sexual relation or wet dream). He first cleaned his private parts with his hand, and then rubbed it (that hand) on the wall (earth) and washed it. Then he performed ablution like that for the prayer, and after the bath he washed his feet”.

Comments

Rasulullah (Sallallahu Alaihi Wasallam) rubbed his blessed hand on the wall after doing Istinja to make it more clean. This could be basis of using soap nowadays to get more cleanliness. (And Allah knows the best).

Chapter 9 : Can a person who has yet to take a bath after the ritual impurity put his hands in a pot (containing water) before washing them if they are not polluted with a dirty thing except ritual impurity.

And Ibn Umar and al-Bara bin Azeb put their hands in the water without washing them and then they performed Wudu. Ibn Umar and Ibn Abbas did not think there was any harm if the water dribbled from the body (while taking a bath) back in the same container from which the bath of ritual impurity was taken.

Purpose of Tarjamatul Baab

Shah Waliullah Muhaddith Delhvi (RA) says that the purpose of the Baab is to show that it is permissible to put the unwashed hand into the water if there is not any gross dirty thing on it.

Hadith No. 257

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Narrated Aisha (RA)

“The Prophet and I used to take a bath from a single pot of water and our hands used to go in the pot after each other in turn”.

Hadith No. 258

Narrated 'Aisha (RA)

“Whenever Allah's Apostle took a bath of Janaba, he washed his hands first”.

Hadith No. 259

Narrated 'Aisha (RA)

“The Prophet and I used to take a bath from a single pot of water after Janaba”.

Hadith No. 260

Narrated Anas bin Malik (RA)

“The Prophet and one of his wives used to take a bath from a single pot of water. (Shu'ba added to Anas's Statement "After the Janaba")”.

Comments

It is better to wash both the hands first before putting them into the water but if unwashed hands which

are free from visible dirt are put into the water then such water is still clean and can be used to perform Gusul.

Chapter 10 : To keep gap between the Gusul and Wudu.

And it is quoted from Ibn Umar (RA) that he washed his feet after the other parts (which are washed during Wudu) became dry.

Hadith No. 261

Narrated Maimuna (RA)

“I placed water for the bath of Allah's Apostle and he poured water over his hands and washed them twice or thrice; then he poured water with his right hand over his left and washed his private parts (with his left hand). He rubbed his hand over the earth and rinsed his mouth and washed his nose by putting water in it and blowing it

out. After that he washed his face, both fore arms and head thrice and then poured water over his body. He withdrew from that place and washed his feet”.

Comments

Shah Waliullah Muhaddith Delhvi (RA) says:

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“This chapter of keeping gap in Gusul i.e., gap between the acts of Gusul and Wudu points towards its permissibility as against those who make continuity a pre-requisite as is famous about Imam Maalik’s school of thought”.

Imam Bukhari (RA) is in agreement with the view of majority in this issue.

Chapter 11 : One who pours water with one’s right hand over his left hand during Gusul.

Purpose of Tarjamatul Baab

Shariah exhorts to execute every good act with right hand and from the right hand side.

Hadith No. 262

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Narrated Maimuna bint Al-Harith (RA)

“I placed water for the bath of Allah's Apostle and put a screen. He poured water over his hands, and washed them once or twice. (The subnarrator added that he did not remember if she had said thrice or not). Then he poured water with his right hand over his left one and washed his private parts. He rubbed his hand over the earth or the wall and washed it. He rinsed his mouth and washed his nose by putting water in it and blowing it out. He washed his face, forearms and head. He poured water over his body and then withdrew from that place and washed his feet. I presented him a piece of cloth (towel) and he pointed with his hand (that he does not want it) and did not take it”.

Comments

Nasaa'ee has quoted a Hadith on the authority of Hadhrat Ayesha (RA), which says:

“Rasulullah (Sallallahu Alaihi Wasallam) liked to execute every act with his right hand (and from right hand side) as much as possible in Wudu, putting on his

shoes and combing his hear”.

Chapter 12 : Having sexual intercourse and repeating it. And one who came over his wives and performed a single Gusul (after doing so).

Purpose of Tarjamatul Baab

Shah Waliullah Muhaddith Delhvi (RA) says that if someone performs sexual intercourse with his wife, he can go for the second intercourse without performing Gusul after the first one.

Hadith No. 263

Narrated Muhammad bin Al-Muntathir (RA)

“On the authority of his father that he had asked 'Aisha (about the Hadith of Ibn 'Umar). She said, "May Allah be Merciful to Abu 'Abdur-Rahman. I used to put scent on Allah's Apostle and he used to go round his wives, and in the morning he assumed the Ihram, and the fragrance of scent was still coming out from his body”.

Hadith No. 264

Narrated Qatada (RA)

Anas bin Malik said, "The Prophet used to visit all his wives in a round, during the day and night and they were eleven in number." I asked Anas, "Had the Prophet the strength for it?" Anas replied, "We used to say that the Prophet was given the strength of thirty (men)." And Sa'id said on the authority of Qatada that Anas had told him about nine wives only (not eleven).

Comments

Abu Dawood has quoted a Hadith on the authority of Abu Raafia, which says:

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"One day Rasulullah (Sallallahu Alaihi Wasallam) went to his wives and took bath (in the house of) such and such wife . I asked, O Apostle of Allah, could you have not taken a single bath, he replied, this is more purifying, better and cleaning".

This shows that the usual habit of Rasulullah (Sallallahu Alaihi Wasallam) was to perform Gusul after each intercourse as it was more befitting his love for cleanliness. To perform a single Gusul after multiple

intercourses in one night as is evident by this Hadith is to show its permissibility.

All the four juristic schools agree on this issue that a single Gusul is permissible. Imam Bukhari also agrees with them.

Number of wives of Rasulullah (Sallallahu Alaihi Wasallam)

Rasulullah (Sallallahu Alaihi Wasallam) had eleven wives, but the number did not exceed nine at any single time. Hadhrat Khadija (RA) was his first wife and he did not marry anyone else till she died. Hadhrat Khadija died before Hijrah. His second wife was Zainab bin Khuzaimah (RA), who remained with Rasulullah for only eighteen months and died in 3rd or 4th Hijrah.

Physical strength of Rasulullah (Sallallahu Alaihi Wasallam)

In this Hadith Hadhrat Anas (RA) says that Rasulullah (Sallallahu Alaihi Wasallam) was given the physical strength equal to thirty men, and in another narration, forty men is mentioned. This physical strength was not equal to the men of this world but the men of Jannat as is mentioned by the following Hadith of Musnad Abu Ya'la:

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“Each man from among the men of Jannat”. (Musnad Abu Ya'la)

Tirmidhi has quoted:

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“Each men of Jannat will be given the strength equal to

that of one hundred men". (Tirmidhi)

From these Ahaadith one can easily conclude that Rasulullah (Sallallahu Alaihi Wasallam) had been given the strength equal to that of thirty or forty thousand men.

Moral chastity of Rasulullah (Sallallahu Alaihi Wasallam)

Possessing the sexual strength of thirty or forty thousand men, Rasulullah (Sallallahu Alaihi Wasallam) did not marry up to the age of twenty five years of prime youth. Then at this peak of his youth, he married a widow of forty years and lived with her in such a way that he used to spent months together in solitude in the cave of Hira and after the announcement of prophethood he remained too busy with the propagation of Islam. In such conditions, he passed fifty three of his sixty three years of total life. He did not marry any other woman till Hadhrat Khadija died. A man having the strength of forty thousand men is spending fifty three years of his life in such chastity. It should serve as an eye-opener for those blind prejudiced people who raise fingers at the issue of multiple wives of Rasulullah (Sallallahu Alaihi Wasallam), whom he married during his last ten years for the reasons which were necessary for the education of his Ummah.

Chapter 13 : The washing away of pre-seminal discharge and that it makes Wudu obligatory.

Purpose of Tarjamatul Baab

Shah Waliullah Muhaddith Delhvi says:

“It is more probable that the purpose of this chapter is to say that the use of mud-stones is only permissible to clean the usual excretions like urine and faeces and for things other than these the use of water and washing is obligatory”.

Hadith No. 265

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Narrated 'Ali (RA)

I used to get pre-seminal discharge frequently. Being the son-in-law of the Prophet I requested a man to ask him about it. So the man asked the Prophet about it. The Prophet replied, "Perform ablution after washing your organ (penis)."

Comments

There is difference between (مني) semen and (مذي) pre-seminal discharge. With the excretion of semen, Gusul becomes obligatory and with the excretion of emotional urethral discharge only Wudu becomes obligatory. All the jurists agree on this point.

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Chapter 14 : One who wears perfume and then takes a bath with the effect of perfume remaining even after that.

Purpose of Tarjamatul Baab

Shah Waliullah (RA) says that here the purpose of Imam Bukhari (RA) is to convey that if someone does not rub his body to do away with the fragrance of perfume which he had wore before Gusul, his Gusul is still valid.

Hadith No. 266

Narrated Muhammad bin Al-Muntathir (RA)

"On the authority of his father that he had asked 'Aisha about the saying of Ibn 'Umar (i.e. he did not like to be a Muhrim while the smell of scent was still coming from his body). 'Aisha said, "I scented Allah's Apostle and he went round (had sexual intercourse with) all his wives, and in the morning he was Muhrim (after taking a bath)."

Hadith No. 267

Narrated 'Aisha (RA)

“It is as if I am just looking at the glitter of scent in the parting of the Prophet's head hair while he was a Muhrim”.

Comments

It is preferable for a person who intends to perform Haj or Umrah to use perfume before putting on the Ihram. If the fragrance of perfume persists even after taking the bath, it does not matter.

Chapter 15 : To perform ‘Khilaal’ (passing of wet hands with open fingers through ones hair) of hair till one feels that he has made his skin wet (underneath the hair) and then pour water over it.

Purpose of Tarjamatul Baab

Sheikh-ul-Hadith Hadhrat Mawlana Zakariya (RA) says that the commentators of Bukhari Sharief are of the opinion that here Imam Bukhari (RA) wants to say that ‘Khilaal’ of hair is not necessary, only making it sure that the water reaches the roots of hair is enough. (Nasrul Bari)

Hadith No. 268

Narrated Hisham bin 'Urwa (on the authority of his father) (RA)

"'Aisha said, 'Whenever Allah's Apostle took the bath of Janaba, he cleaned his hands and performed ablution like that for prayer and then took a bath and rubbed his hair, till he felt that the whole skin of the head had become wet, then he would pour water thrice and wash the rest of the body.' 'Aisha further said, 'I and Allah's Apostle used to take a bath from a single water container, from which we took water simultaneously.'"

Comments

Gusul becomes obligatory when one gets ritually impure (i.e., due to sexual intercourse, wet dream, menses, parturition period etc). The juristic schools differ in their opinion whether there is any difference between the Gusul after sexual intercourse and that after the menses and parturition. The Hanafi, Shafa'ee and Maaliki schools are of the opinion that there is no difference between the two Gusuls, whereas the Hanbali school differs with them. As per Hanbali school, it is not necessary for women to untie their hair if they have to perform the Gusul after sexual intercourse but they have to untie and release their hair to perform the Gusul after menses and parturition.

Chapter 16 : One who performed Wudu in a state of ritual impurity and then washed his whole body but did not wash the parts which were washed during Wudu, once again.

Purpose of Tarjamatul Baab

Shah Waliullah Muhaddith Delhvi (RA) says that here Imam Bukhari (RA) wants to say that if someone performs Wudu before Gusul, then it's not necessary to wash the parts of Wudu again during Gusul.

Hadith No. 269

Narrated Maimuna (RA)

“Water was placed for the ablution of Allah's Apostle after Janaba. He poured water with his right hand over his left twice or thrice and then washed his private parts and rubbed his hand on the earth or on a wall twice or thrice and then rinsed his mouth, washed his nose by

putting water in it and then blowing it out and then washed his face and forearms and poured water over his head and washed his body. Then he shifted from that place and washed his feet. I brought a piece of cloth, but he did not take it and removed the traces of water from his body with his hand."

Chapter 17 : When someone while in the Musjid remembers that he is ritually impure, he should leave the Musjid and there is no need for him to perform Tayammum.

Purpose of Tarjamatul Baab

Majority of jurists are of the opinion that if a person forgetfully enters a Musjid in such a state that obligatory Gusul is due to him because of ritual impurity, he should immediately leave the Musjid once he remembers it. Imam Bukhari (RA) is also in agreement with this view. Only Sufiyan Thouri and Ishaaq Rahoviya are of the opinion that such a person should first perform Tayammum and then leave the Musjid.

Hadith No. 270

Narrated Abu Huraira (RA)

Once the call (Iqama) for the prayer was announced and the rows were straightened. Allah's Apostle came out; and when he stood up at his Musalla, he remembered that he was Junub. Then he ordered us to stay at our places and went to take a bath and then returned with water dropping from his head. He said, "Allahu-Akbar", and we all offered the prayer with him.

Comments

Once it so happened that Rasulullah (Sallallahu Alaihi Wasallam) came to Masjid Nabavi and stood at his place to lead the congregational Salaah and the Sahaaba stood behind in the rows; suddenly he remembered that Gusul was obligatory upon him. He asked the Sahaaba to stay back like that and left the Musjid quickly and returned after taking Gusul. In this Hadith, there is no mention that Rasulullah (Sallallahu Alaihi Wasallam) performed Tayammum and then left the Musjid.

Chapter 18 : The removing of water from one's body with one's hands after taking the bath of ritual impurity.

Purpose of Tarjamatul Baab

Shah Waliullah Muhaddith Delhvi (RA) says: here Imam Bukhari (RA) wants to say that the water

used in Gusul is 'Taahir' as Rasulullah (Sallallahu Alaihi Wasallam) did not use any towel to wipe the water droplets but only tried to do away with these. By doing so there is good chance that the water droplets would fall on one's body or clothes.

Hadith No. 271

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Narrated Maimuna (RA)

I placed water for the bath of the Prophet and screened him with a garment. He poured water over his hands and washed them. After that he poured water with his right hand over his left and washed his private parts, rubbed his hands with earth and washed them, rinsed his mouth, washed his nose by putting water in it and then blowing it out and then washed his face and fore-arms. He poured water over his head and body. He then shifted from that place and washed his feet. I gave him a piece of cloth but he did not take it and came out removing the water (from his body) with both his hands.

Comments

There is consensus amongst the jurists that the use of towel after the Wudu or Gusul is permissible though not necessary as is evident by this Hadith.

Chapter 19 : One who starts from the right side of his head while taking a bath.

Purpose of Tarjamatul Baab

It is better to start from the right side. Some people say that by 'right side' the right side of the body is meant but Imam Bukhari (RA) says that it means the right side of head as written by Alaama Qastalaani.

Hadith No. 272

Narrated Aisha (RA)

“Whenever any one of us was Junub, she poured water over her head thrice with both her hands and then rubbed the right side of her head with one hand and rubbed the left side of the head with the other hand”.

Comments

The Shariah prefers to execute good actions with

right hand and from right hand side.

Chapter 20 : One who takes a bath alone (in isolation) completely naked. And one who veiled himself, for shielding oneself is better.

And Bahz quoted his father and he from his grandfather that the Holy Prophet (Sallallahu Alaihi Wasallam) said, “One must feel shy from Allah more than from the people as He has the right for it”.

Purpose of Tarjamatul Baab

Shah Waliullah Muhaddith Delhvi (RA) says that Imam Bukhari (RA) wants to mention that if someone takes a bath naked alone (in isolation), it is permissible though covering the body is better.

Hadith No. 273

Narrated Abu Huraira (RA)

“The Prophet said, 'The (people of) Bani Israel used to take bath naked (all together) looking at each other. The Prophet Moses used to take a bath alone. They said, 'By Allah! Nothing prevents Moses from taking a bath with us except that he has a scrotal hernia.' So once Moses went out to take a bath and put his clothes over a stone and then that stone ran away with his clothes. Moses followed that stone saying, "My clothes, O stone! My clothes, O stone! till the people of Bani Israel saw him and said, 'By Allah, Moses has got no defect in his body. Moses took his clothes and began to beat the stone." Abu Huraira added, "By Allah! There are still six or seven marks present on the stone from that excessive beating."

Hadith No. 274

Narrated Abu Huraira (RA)

“The Prophet said, "When the Prophet Jacob (Aiyub)

was taking a bath naked, golden locusts began to fall on him. Jacob started collecting them in his clothes. His Lord addressed him, 'O Jacob! Haven't I given you enough so that you are not in need of them.' Jacob replied, 'Yes!' By Your Honor (power)! But I cannot dispense with Your Blessings' ”.

Comments

From these narrations it is stated that Hadhrat Musa (AS) used to take bath naked alone (in isolation). Since Rasulullah (Sallallahu Alaihi Wasallam) mentioned these incidents and did not comment on the acts of these prophets, the learned scholars concluded from this that it is permissible for this Ummah as well, but covering ones private parts even during Gusul bespeaks of higher degree of modesty.

Chapter 21 : To use a veil while taking a bath amongst people.

Purpose of Tarjamatul Baab

If someone needs to take a bath while the people are around, he should use a cloth as veil so that people won't see him.

Hadith No. 275

Narrated Ummi Hani bint Abi Talib (RA)

"I went to Allah's Apostle in the year of the conquest of Makkah and found him taking a bath while Fatima was screening him. The Prophet asked, "Who is it?" I replied, "I am Um-Hani."

Hadith No. 276

Narrated Maimuna (RA)

"I screened the Prophet while he was taking a bath of Janaba. He washed his hands, poured water from his right hand over his left and washed his private parts. Then he rubbed his hand over a wall or the earth, and performed ablution similar to that for the prayer but did not wash his feet. Then he poured water over his body, shifted from that place, and washed his feet".

Chapter 22 : If a women has a wet dream (nocturnal sexual discharge).

Purpose of Tarjamatul Baab

It is a controversial issue whether women get a wet dream or not i.e., observing wetness on her clothes after dreaming about some sexual activity. Imam Bukhari (RA) is of the opinion that a woman also gets wet dream (Ihtilaam).

Hadith No. 277

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Narrated Um-Salma (the mother of the believers) (RA)

"Um Sulaim, the wife of Abu Talha, came to Allah's Apostle and said, "O Allah's Apostle! Verily Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" Allah's Apostle replied, "Yes, if she notices a discharge."

Comments

There is consensus amongst the jurists that if a man gets Ihtilaam (wet dream), Gusul becomes obligatory on him. There is difference of opinion between the Ulema on the issue whether a woman also gets a wet dream or not. The majority of jurists are of the opinion that a man and woman are similar in this issue. Ibrahim

Nakha'ee is one who says that a woman does not get any wet dream.

Chapter 23: The sweat of a person who has got ritual impurity. And a Muslim does not become Najas (impure or unclean as per Shariah).

Purpose of Tarjamatul Baab

Shah Waliullah Muhaddith Delhvi (RA) says that Rasulullah (Sallallahu Alaihi Wasallam) said that a believer never becomes impure (in a sense that he cannot be touched), and he did not avoid to shake hands with those people who were ritually impure.

Hadith No. 278

Narrated Abu Huraira (RA)

"The Prophet came across me in one of the streets of Madina and at that time I was Junub. So I slipped away from him and went to take a bath. On my return the Prophet said, "O Abu Huraira! Where have you been?" I replied, "I was Junub, so I disliked to sit in your company." The Prophet said, "Subhan Allah! A believer

never becomes impure."

Comments

The impurities in Shariah are of two types, viz.,

1. The visible impurity like urine, blood and faeces etc. These kind of impurities need to be washed away and one should avoid to touch these.
2. The ritual impurity, for example, if a person gets semen ejaculation and then he washes his private part and the semen from his body, he is still in a ritually impure state as per Shariah till he takes a Gusul. Although there is no visible impurity on the body of such a person, still he is impure. This ritual impurity bars him to offer the Salaah, touch the Qur'an or enter a Musjid but it does not make him untouchable as Rasulullah (Sallallahu Alaihi Wasallam) used to shake hands with such people. Similarly the sweat of such a person is also not a ritual impurity.

Chapter 24 : A ritually impure person can go out and walk in the market or anywhere else.

And Atta said : "A ritually impure person can go for cupping of blood (i.e., can let his blood out medically), clip his nails and get his head shaved even if he has not performed Wudu".

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to say that after get-

ting ritual impurity, it is not obligatory to perform Gusul immediately.

Hadith No. 279

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Narrated Anas bin Malik (RA)

“The Prophet used to visit all his wives in one night and he had nine wives at that time”.

Hadith No. 280

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Narrated Abu Huraira (RA)

“Allah's Apostle came across me and I was Junub He took my hand and I went along with him till he sat down I slipped away, went home and took a bath. When I came back. he was still sitting there. He then said to me, "O Abu Huraira! Where have you been?" I told him about it The Prophet said, "Subhan Allah! O Abu Huraira! A believer never becomes impure”.

Comments

Hadhrat Ali (RA), Hadhrat Umar (RA) and Ibn Umar (RA) used to come out of their houses without taking a bath after getting ritual impurity. Imam Bukhari (RA) wants to say that though it is preferable to perform Gusul as quickly as possible but it is not obligatory as one can engage himself in necessary work before performing the Gusul.

Chapter 25 : The staying of a ritually impure person at home without taking a bath but performing Wudu.

Purpose of Tarjamatul Baab

A person with ritual impurity can stay at home without performing Gusul but he should at least perform Wudu.

Hadith No. 281

Narrated Abu Salma (RA)

I asked 'Aisha "Did the Prophet use to sleep while he "was Junub?" She replied, "Yes, but he used to perform ablution (before going to bed)".

Comments

Hadhrat Ayesha says that it so happened that Ra-

sulullah (Sallallahu Alaihi Wasallam) after getting ritual impurity used to perform Wudu only and then sleep without performing Gusul at that time. This Hadith clearly shows that it is permissible to sleep without Gusul. There is a Hadith in Abu Dawood on the authority of Hadhrat Ali (RA) which says that the angels of mercy do not enter that house where there is a dog, any pictures, or a person on whom Gusul has become obligatory. It is always preferable to perform Gusul immediately but it is not obligatory.

Chapter 26 : The sleeping of a ritually impure person.

Purpose of Tarjamatul Baab

It is same as in previous chapter but here Imam Bukhari (RA) has specifically mentioned نوم 'sleeping' whereas in the previous chapter he had used the word كينونة 'staying'.

Hadith No. 282

Narrated 'Umar bin Al-Khattab (RA)

"I asked Allah's Apostle "Can any one of us sleep while he is Junub?" He replied, "Yes, if he performs ablution, he can sleep while he is Junub".

Chapter 27 : A ritually impure person should first perform Wudu and then sleep.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to say that although such a person can go to sleep without performing Wudu but it is preferable to perform Wudu first and then go to sleep.

Hadith No. 283

Narrated 'Aisha (RA)

“Whenever the Prophet intended to sleep while he was Junub, he used to wash his private parts and perform ablution like that for the prayer”.

Hadith No. 284

Narrated 'Abdullah (RA)

“Umar asked the Prophet "Can anyone of us sleep while he is Junub?" He replied, "Yes, if he performs ablution”.

Hadith No. 285

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Narrated 'Abdullah bin 'Umar (RA)

"Umar bin Al-Khattab told Allah's Apostle, "I became Junub at night." Allah's Apostle replied, "Perform ablution after washing your private parts and then sleep".

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Chapter 28 : If the male and female organs come in close contact.

Purpose of Tarjamatul Baab

This issue has remained controversial amongst the Sahaaba and Taaba'een. Imam Bukhari (RA) seems to agree with the majority including all the four Imams that in such a situation it is better to perform Gusul.

Hadith No. 286

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Narrated Abu Huraira (RA)

The Prophet said, "When a man sits in between the four parts of a woman and did the sexual intercourse with her, bath becomes compulsory."

Comments

Allaama Ayni says that ‘four parts’ means two feet and two thighs of a woman. So, when a man sits between the two feet and two things of a woman and then tries the sexual act, the Gusul becomes obligatory if he ejaculates.

The Sahaaba differed in their opinion about that man who does not ejaculate after trying the sexual act with a woman. Hadhrat Ibn Abbas, Abu Ayyub Ansari and Ubai bin Ka’b etc believed that الماء من الماء “Water with water”. These are the words of a Hadith in Abu Dawood on the authority of Hadhrat Abu Sa’eed Khudri. It means that water of Gusul only becomes obligatory if (water) semen ejaculates.

Hadhrat Umar wanted to reach a consensus on this issue and for this purpose the wives of Rasulullah (Sallallahu Alaihi Wasallam) were asked about it. Hadhrat Hafsa (RA) did not give any opinion in this regard but Hadhrat Ayesha (RA) narrated a Hadith which says:

“When the private part of a man passes into the private part of a woman (in such a way that it is out of sight) then Gusul becomes obligatory (irrespective of the fact whether ejaculation takes place or not)”.

Hadhrat Umar (RA) announced his decision on this afterwards.

Chapter 29 : Washing away what comes out from the private part of a woman (i.e., woman's discharge) if one gets soiled with it.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to convey that the wetness which comes out from the private part of a woman is unclean and needs to be washed away.

Hadith No. 287

Narrated Zaid bin Khalid aj-Juhani (RA)

"I asked 'Uthman bin 'Affan about a man who engaged in the sexual intercourse with his wife but did not discharge. 'Uthman replied, "He should perform ablution like that for the prayer after washing his private parts." 'Uthman added, "I heard that from Allah's Apostle." I asked 'Ali bin Abi Talib, Az-Zubair bin Al-'Awwam,

Talha bin 'Ubaidullah and Ubai bin Ka'b and a gave the same reply. (Abu Aiylub said that he had heard that from Allah's Apostle)”

(This decree was cancelled later on so one has to take a bath).

Hadith No. 288

Narrated Ubai bin Ka'b (RA)

“I asked Allah's Apostle about a man who engages in sexual intercourse with his wife but does not discharge. He replied, "He should wash the parts which comes in contact with the private parts of the woman, perform ab-lution and then pray." (Abu 'Abdullah said, "Taking a bath is safer and is the last order.")

Al-Hamdulillah, Kitab-ul-Gusul finished on today the 15th of March 2007. May Allah accept it.

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The Instrument for Understanding Qur'an

By

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In this book the writer has told what instrument Allah Ta'ala has created in this universe which can perceive Him, get his M'aarifat and has the capability of receiving and perceiving the rays of the attributes of Allah Ta'ala. The answer is Qalb.

In man, Allah Ta'ala has created human heart as the best and chief organ which the Qur'an has labeled as Qalb. The writer has very beautifully and correctly described the properties and greatness of Qalb in this book.

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The Book of Menses

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“And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has commanded you; surely Allah loves those who turn much (to Him), and He loves those who purify themselves”. (2:222)

As per the routine of Imam Bukhari (RA), he starts 5th book of Bukhari Sharief with a verse of al-

Qur'an. In fact the chapters in this particular book are the explanations of this verse. The excellence of Imam Bukhari (RA) is that in addition to being a great scholar of Hadith, he is also a great scholar of the Holy Qur'an. He has widely used the verses of Qur'an in the titles of various chapters, famously known as the Tarjamatul Baab.

Shaan-i-Nuzool of the verse

Nasa'ee has quoted from Hadhrat Anas bin Maalik (RA) that the Jews had a routine that when any woman amongst them started to have her menstruation period, they neither ate nor drank with her, even they avoided to reside with her in the same room. The Sahaaba asked Rasulullah (Sallallahu Alaihi Wasallam) about this issue and it was in response to this question that this verse was revealed. Rasulullah (Sallallahu Alaihi Wasallam) then instructed the Sahaaba that they can eat and drink with such a woman and that there is no harm to reside with them and do anything with them except the sexual intercourse.

Definition of Menses

“Menses is that (monthly) blood which flows from the uterus of a woman in the healthy state without any disease”.

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Chapter 1 : How did menstruation start?

And the Holy Prophet (Sallallahu Alaihi Wasallam) said: “This is a thing which Allah Ta’ala has destined for the daughters of Adam”. And some people (like Ibn Masood and Hadhrat Ayesha) said that the menses first came for Bani Isra’eel. Abu Abdullah (Imam Bukhari) said, “what the Prophet (Sallallahu Alaihi Wasallam) said is more comprehensive”.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) has raised a question as to how did the menses start? By doing so he is pointing towards the difference of opinion which exists amongst the scholars about the beginning of menses of women. By quoting the Hadith of Rasulullah which says that the menses was destined to women by Allah Ta’ala right from the first woman i.e., Hadhrat Hawa (AS). There is a Hadith quoted in Musannaf Abdul Razzaq on the authority of Ibn Masood (RA) and Hadhrat Ayesha (RA), which says that the men and the women of Bani Isra’eel were offering Salaah together and these women used to peep at the men, then Allah made these women to suffer from menstruation and hence they were stopped to go near the Musjids.

Ibn Hajr Asqalaani (RA) explains these two Ahaadith apparently differing from each other. He says that menstruation in women started from the very beginning but the women of Bani-Isra’eel were punished with excessive menses.

Hadith No. 289

Narrated Al-Qasim (RA)

"Aisha said, 'We set out with the sole intention of performing Hajj and when we reached Sarif, (a place six miles from Makkah) I got my menses. Allah's Apostle came to me while I was weeping. He said 'What is the matter with you? Have you got your menses?' I replied, 'Yes.' He said, 'This is a thing which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Tawaaf (Circumambulation) round the Ka'ba.'" 'Aisha added, "Allah's Apostle sacrificed cows on behalf of his wives."

Comments

Hadhrat Ayesha (RA) says that once she along with Rasulullah (Sallallahu Alaihi Wasallam) and Sa-haaba went for Haj. She had made the intention (Niyyah) of 'Ihraam' for Haj at Dhul-Haleefah. When they reached a place called Sarif, she got menses. She became quite gloomy thinking that probably she would not be able to complete her Haj. Rasulullah told her that it was not like that, but a woman who has got menstua-

tion can perform all the rituals of the Haj except Tawaaf (circumambulation) of Khana Ka'ba, because for this act one has to pass through Masjid-i-Haraam and it is not permissible for a woman with menses to enter a Musjid.

Chapter 2 : The washing of the husband's head and the combing of his hair by his wife during her menses.

Purpose of Tarjamatul Baab

The purpose is same as already stated that people like Jews and fire worshippers used to isolate the woman during her menstruation period and would look down upon her. Islam has strongly condemned such ill treatment to woman. Islam gives great respect to women and here it is stressed that menses is a natural phenomenon, it does not make a woman degraded and hated one; she remains a respectable and lovable human being and should be given the same treatment as before.

Hadith No. 290

Narrated 'Aisha (RA)

“While in menses, I used to comb the hair of Allah's Apostle”.

Hadith No. 291

Narrated 'Urwa (RA)

"A person asked me, "Can a woman in menses serve me? And can a Junub woman come close to me?" I replied, "All this is easy for me. All of them can serve me, and there is no harm for any other person to do the same. 'Aisha told me that she used to comb the hair of Allah's Apostle while she was in her menses, and he was in Itikaf (in the Musjid). He would bring his head near her in her room and she would comb his hair, while she used to be in her menses".

Comments

Hadhrat Urwah was asked if any service could be taken from a woman who is menstruating. The question was asked obviously for the same reason that the women were highly discriminated and looked down during their menses periods. This Hadith strongly rejects such a treatment towards women. Hadhrat Ayesha (RA) says that she even used to comb the hair of Rasulullah

(Sallallahu Alaihi Wasallam) during her menstrual periods. This clearly shows that the women do not become untouchable during such period.

Chapter 3 : The recitation of Qur'an by a person lying in the lap of his wife during her menses.

Abu Wa'il (Shaqiq bin Salma) used to send his menstruating maid servant to bring the Qur'an from Abi Razin (Masood bin Maalik) by carrying it from the hanger (of its case).

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) is addressing an issue whether a menstruating woman can lift the stand on which the Holy Qur'an is usually kept. As per Hanafite and Hambalite schools of thought, she can do so and Imam Bukhari also seems to be of the same opinion. Imam Bukhari also favours recitation of the Qur'an by a person lying in the lap of his wife during her menses.

Hadith No. 292

Narrated 'Aisha (RA)

"The Prophet used to lean on my lap and recite Qur'an

while I was in menses”.

Chapter 4 : One who names postpartum period as menses (i.e., treat it the same way).

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to say that the postpartum periods and menses are treated in a similar way because Rasulullah (Sallallahu Alaihi Wasallam) used the word Nifas (postpartum periods) for Haidh (menses).

Hadith No. 293

Narrated Ummi Salama (RA)

“While I was lying/sleeping with the Prophet under a single woolen sheet, I got the menses. I slipped away and put on the clothes for menses. He said, "Have you got "Nifas" (menses)?" I replied, "Yes." He then called me and made me to lie with him under the same sheet”.

Comments

Hadhrat Ummi Salma (RA) says that one day she was sleeping with Rasulullah (Sallallahu Alaihi Wasal-

lam) under the same blanket and she started to have her menstruation. She moved little apart from Rasulullah (Sallallahu Alaihi Wasallam) thinking that she had become impure and therefore should not touch him. Rasulullah (Sallallahu Alaihi Wasallam) understood it and he called her back into the blanket thereby giving the impression that menstruation does not make a woman untouchable.

Chapter 5 : Fondling a menstruating wife.

Purpose of Tarjamatul Baab

The Qur'an says:

In this verse the men are being directed not to go near their wives during menstrual periods. By establishing this title "Fondling a menstruating wife", Imam Bukhari (RA) wants to say that sexual intercourse is prohibited with a menstruating wife but there is no problem in fondling or touching her.

Hadith No. 294

Narrated 'Aisha (RA)

The Prophet and I used to take a bath from a single pot

while we were Junub. During the menses, he used to order me to put on an Izar (dress worn below the waist) and used to fondle me. While in Itikaf, he used to bring his head near me and I would wash it while I used to be in my periods (menses).

Hadith No. 295

Narrated 'Abdur-Rahman bin Al-Aswad (RA)

(on the authority of his father) 'Aisha said: "Whenever Allah's Apostle wanted to fondle anyone of us during her periods (menses), he used to order her to put on an Izar and start fondling her." 'Aisha added, "None of you could control his sexual desires as the Prophet could."

Hadith No. 296

Narrated Maimuna (RA)

When ever Allah's Apostle wanted to fondle any of his wives during the periods (menses), he used to ask her to wear an Izar.

Comments

‘Mubashirat’ means the touching of skin with the skin and the extreme form of touch takes place during the sexual intercourse. The scholars unanimously say that sexual intercourse is Haraam with a menstruating wife. The other forms of touching during the menstrual periods of a wife other than sexual intercourse is permissible.

Allaama Ayni says that there are three types of touching a menstruating wife, viz.,

1. Sexual Intercourse:- This is unanimously Haraam.
2. Touching (sexually) above the umbilicus and below the knees: All the four Imams say that it is permissible.
3. Touching (sexually) below the umbilicus and above the knees except per vaginal or per anal: The scholars are of different opinion in this case. Imam Abu Haniefa, Imam Shafa’ee and Imam Maalik say that it is not permissible. Imam Bukhari is also of the same opinion. Imam Ahmad says that it is permissible and he quotes in his argument the Hadith of Hadhrat Anas (RA) which says:

“Do everything (with a menstruating wife) except sexual intercourse. (Abu Dawood)

Hadhrat Ayesha (RA) says that no one can match

Rasulullah (Sallallahu Alaihi Wasallam) in controlling the sexual desire. This means that Raasulullah (Sallallahu Alaihi Wasallam) had very very strong control over himself. So, if he (Sallallahu Alaihi Wasallam) would fondle with his wife, he was confident enough that he would not cross the limits. Shah Waliullah Muhaddith Delhvi (RA) says that Hadhrat Ayesha believed that a man with weak control should avoid sleeping with a menstruating wife.

Chapter 6: Leaving of fast by a menstruating woman.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) says that it is not permissible for a menstruating woman to fast. She is not supposed to offer Salaah as well, but here Imam Bukhari (RA) is mentioning only about fast. The reason is that for Salaah cleanliness is a pre-requisite and obligatory, since it is not found during menses, so such a woman is not eligible to offer Salaah. In case of fast, cleanliness is not a must, so a menstruating woman is eligible to fast but she has been told to postpone it during menses, may be on the physical grounds (Allah knows the best). In short, a menstruating woman is not eligible to offer Salaah, so she is not supposed to offer the Salaah relaxed on her during the menstruating periods even after it ends (i.e., Qadha). Whereas, since she is eligible to fast, so she is supposed to observe the fast, relaxed on her during menses, after the month of Ramadhan during the days of her cleanliness.

Hadith No. 297

Narrated Abu Said Al-Khudri (RA)

Once Allah's Apostle went out to the Musalla (to offer the prayer) on Eid-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allah's Apostle?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?"

The women replied in the affirmative. He said, "This is the deficiency in her religion."

To hold one's tongue is important for salvation

Once on an Eid day, Rasulullah (Sallallahu Alaihi Wasallam) went to address the women folk after the Eid Salaah. He (Sallallahu Alaihi Wasallam) told them that he had seen more women in the hellfire than men. One of the two main reasons that he gave for such a fate was that the women usually do not control their tongues and frequently use the word 'La'nat'. 'La'nat' means to get faraway from the Mercy of Allah Ta'ala. The best thing one can have is the nearness and pleasure of Allah and the worst thing one can have is His displeasure and being thrown away from Him. That is why it has been strictly forbidden to curse someone with the word 'La'nat'.

Don't be thankless

A Hadith says:

*"One who does not thank people, wont thank Allah".
(Tirmidhi, Ahmad)*

If someone does good to you, it is a good humble etiquette to acknowledge him with good gesture or help and be thankful to him. Islam does not like thanklessness. Women folk usually remain thankless to their husbands. A man usually throughout his life tries to make his wife comfortable but if anytime she faces a slightest problem from his side, at once she starts showing her thanklessness by saying things like, "you have always troubled me; I have never seen any comfort from your

side throughout my life, etc. Rasulullah (Sallallahu Alaihi Wasallam) advised women not to do so, as this type of behaviour would lead them to hellfire.

Women have been created weak physically as well as mentally

This thing is misinterpreted by the opponents of Islam and blown out of proportion. Islam does not say that a woman has been created inferior but it says that a woman has been created weak. This thing needs to be understood in the real sense of the word. The weakness of a woman is an anatomical and physiological fact which cannot be denied. The weight of a female brain is far less than the male one. Men are physically much stronger than the women. Emotionally also, the women are easily swayed away than men. It is said that if the power to divorce would have been given to women, they would have used it far more frequently than men.

Here, in this Hadith, Rasulullah (Sallallahu Alaihi Wasallam) tells the women that the witness of two women is equal to that of a single man, which speaks of their weak decision making capability. Also, that they are exempted from Salaah and fast during their menstrual periods, which bespeaks of their physical weakness and weakness in Deen.

Chapter 7 : A menstruating woman should perform all the rituals of Haj except the circumambulation (Tawaaf) around the Ka'ba.

And Ibrahim (Nakha'ee) said: "There is no problem in reciting a verse of Qur'an by a menstruating woman". And Ibn Abbas viewed nothing bad in the recitation of Qur'an by a ritually impure person". And the Prophet (Sallallahu Alaihi Wasallam) used to remember (Zikr) Allah at all times. Ummi Atiya said that they were ordered to let the menstruating women come out (to Eidgah) to say 'Takbeer' and to invoke Allah.

And Ibn Abbas narrated on the authority of Abu Sufiyan: Hiraclius asked for the letter of the Prophet (Sallallahu Alaihi Wasallam) and read it: It began: In the name of Allah, the Glorious, the Merciful. O people of the scripture! Come to a word common to you and us that we worship no one but Allah..." (3:64).

And Ata quoted from Jaabir: "Hadrath Ayesha (RA) got her menses during Haj days and she performed all the rituals except the circumambulation around the Ka'ba and she did not offer Salaah.

And Haakim said: "I slaughter the animal even if I were in a ritual impure state". And Allah said, "Eat not (O believers) of that meat on which Allah's name has not

been pronounced (at the time of slaughtering of that animal". (6:122)

Purpose of Tarjamatul Baab

Imam Bukhari (RA) says in the title of this chapter that a menstruating woman can perform all rituals of Haj except Tawaaf but the statements he has quoted in this chapter make the scholars feel that actually he wants to prove that recitation of Qur'an is permissible for a menstruating woman and ritually impure person. The majority of Ulema feel that the arguments which Imam Bukhari (RA) puts forward are weak. For example, he quotes Ibrahim Nakha'ee who says that a menstruating woman can recite one verse of the Qur'an. This does not support Imam Bukhari's view, as it shows that even Ibrahim Nakha'ee is in favour of recitation of only a single verse and not more than that. The scholars have also questioned the analogy which Imam Bukhari has deduced from the statement of Ibne Abbas (RA). It is quoted from Ibn Abbas (RA) that he used to recite his daily routine Zikr (Wadheefa) even when in ritual impurity. It is not clear that this Zikr included the verses of Qur'an as well. Even if his Zikr included the verses of Qur'an, the same cannot be applied to a menstruating woman i.e., a man who is ritually impure cannot be compared with a menstruating woman.

Thirdly, Imam Bukhari (RA) says that Rasulullah (Sallallahu Alaihi Wasallam) always used to perform Zikr. It is a general statement i.e., it does not mean the recitation of Qur'an even with ritual impurity.

Fourthly, the statement of Ummi Atiya is about Takbeer and Dua and not the recitation of Qur'an.

Fifthly, Imam Bukhari (RA) argues that the letter of Rasulullah (Sallallahu Alaihi Wasallam) to Hiraclulus contained the verses of the Qur'an, so when a Kaafir can read Qur'an why not a ritually impure Muslim or menstruating woman? The scholars say that this analogy also seems far-fetched.

Sixthly, the statement of Ata from Jaabir that Hadhrat Ayesha performed all the rituals of Haj except Tawaaf does not prove the point of permissibility for a menstruating woman to recite the Qur'an.

Lastly, Haakam says that while being ritually impure, he used to slaughter the animals; there is no mention of the recitation of Qur'an in this case.

Hadith No. 298

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Narrated 'Aisha (RA)

We set out with the Prophet for Hajj and when we reached Sarif I got my menses. When the Prophet came to me, I was weeping. He asked, "Why are you weeping?" I said, "I wish if I had not performed Hajj this year." He asked, "May be that you got your menses?" I

replied, "Yes." He then said, "This is the thing which Allah has ordained for all the daughters of Adam. So do what all the pilgrims do except that you do not perform the Tawaf round the Ka'ba till you are clean."

Comments

This Hadith has been repeated here.

Chapter 8 : Istihaadha.

Purpose of Tarjamatul Baab

It means the excessive menstrual bleeding which exceeds usual days of menstrual period. For example, if a woman routinely gets menstruation for seven days and in some month she gets it for ten days, the additional three days will be considered as 'Istihadha' and not menses. If a woman gets menstrual bleeding for less than her least period, that will also be considered an Istihadha. This least period as per Hanafite school is three days and as per Shafite school is one day, that means if the last duration of usual menstrual period is three days and in some month she gets the bleeding only for two days, it will be considered as Istihadha as per Hanafite school. The Hanafite school considers ten days as maximum period of menstruation whereas in Shafite school it is fifteen days and more than that is considered as Istihadha.

Definition of Istihadha

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“Istihaadha is that blood which flows from (the vagina) of a woman during the menstrual period from the ‘Aadhil’ and that is a vessel from lower part of uterus and not from its depth”.

The purpose of Imam Bukhari (RA) is to say that menses and Istihaadha are two different issues.

Hadith No. 299

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Narrated 'Aisha (RA)

Fatima bint Abi Hubaish said to Allah's Apostle, "O Allah's Apostle! I do not become clean (from bleeding). Shall I give up my prayers?" Allah's Apostle replied: "No, because it is from a blood vessel and not the menses. So when the real menses begins give up your prayers and when it (the period) has finished wash the blood off your body (take a bath) and offer your prayers."

Comments

Hadhrat Fatima bint Abi Hubaish asked Rasulullah (Sallallahu Alaihi Wasallam) that she was getting prolonged menstrual periods and with such menstrual

bleeding which mimics menstruation, was she supposed to offer Salaah or not? Rasulullah (Sallallahu Alaihi Wasallam) told her that it was not menses but it (i.e., Istihaadha) is blood which comes from a vessel and it is due to a disease. The routine menstruation comes in a state of normal health conditions whereas Istihaadha is due to some disease. In one of the Hadith, different causes of Istihaadha have been mentioned.

Masaa'il (Issues) of Istihaadha

As per all the four juristic schools and the majority of jurists, if a woman gets Istihaadha after the cessation of menses, then only one ritual ablution (Gusul) is mandatory for her .

As per Hanafite school, after the Gusul, she has to perform Wudu for every Fardh Salaah and with one Wudu she can offer other Salaah during the stipulated time of a particular Salaah and after the time of that Salaah ends she has to perform Wudu again. For example, if she has performed Wudu for Zuhr Salaah, she can also offer other Salaah with the same Wudu up to the time of Asr Salaah but for Asr, she will have to perform another Wudu.

As per Shafite school, she can offer only a single obligatory Salaah with one Wudu.

Chapter 9 : The washing out of menstrual blood.

Purpose of Tarjamatul Baab

Since the menstrual blood is more thicker and

with more impurity and bad look, it needs little more exaggeration in washing.

Hadith No. 300

Narrated Asma' bint Abi Bakr (RA)

A woman asked Allah's Apostle, "O Allah's Apostle! What should we do, if the blood of menses falls on our clothes?" Allah's Apostle replied, "If the blood of menses falls on the garment of anyone of you, she must take hold of the blood spot, rub it, and wash it with water and then pray in (with it)."

Hadith No. 301

Narrated 'Aisha (RA)

Whenever anyone of us got her menses, she, on becoming clean, used to take hold of the blood spot and rub the blood off her garment, and pour water over it and wash

that portion thoroughly and sprinkle water over the rest of the garment. After that she would pray in (with) it.

Comments

Rasulullah (Sallallahu Alaihi Wasallam) instructed the woman who had asked him regarding the blood of menses, to sprinkle a little water on that part of cloth which gets stained with the menstrual blood and then scrub and squeeze it so that the embedded blood comes out of the garment and after that wash it with water.

Chapter 10 : The Aetikaaf of a woman with Istihaadha.

Purpose of Tarjamatul Baab

A woman with Istihaada can perform Aetikaaf.

Hadith No. 302

Narrated 'Aisha (RA)

Once one of the wives of the Prophet did Itikaf along with him and she was getting bleeding in between her periods. She used to see the blood (from her private

parts) and she would perhaps put a dish under her for the blood. (The sub-narrator 'Ikrima added, 'Aisha once saw the liquid of safflower and said, "It looks like what so and so used to have.")

Hadith No. 303

Narrated 'Aisha (RA)

"One of the wives of Allah's Apostle joined him in Aetikaaf and she noticed blood and yellowish discharge (from her private parts) and put a dish under her when she prayed."

Hadith No. 304

Narrated 'Aisha (RA)

One of the mothers of the faithful believers (i.e. the wives of the Prophet) did Aetikaaf while she was having bleeding in between her periods.

Comments

Shah Waliullah Muhaddith Delhvi (RA) says that Aetikaaf is permissible for a woman but it is better for her to do so at home than in Musjid.

Hadhrat Gangohi (RA) says that the things which

are forbidden to a woman during menses, become permissible for her during Istihaadha.

Hadhrat Ayesha (RA) says that one of the wives of Rasulullah (Sallallahu Alaihi Wasallam) performed Aetikaaf with him. The scholars say that it does not mean that she was also in the Musjid with Rasulullah (Sallallahu Alaihi Wasallam), but that she was in Aetikaaf in her room which was just adjacent to the Musjid.

Ikramah says that Hadhrat Ayesha (RA) in a function saw yellow coloured fluid and she said that it resembled the colour of Istihaadha blood of such and such lady. The blood of menstruation is denser and darker than that of Istihaadha.

Chapter 11 : Can a woman offer her Salaah in the same clothes in which she got menstruation?

Purpose of Tarjamatul Baab

Hadhrat Shah Waliullah Muhaddith Delhvi (RA) says that here Imam Bukhari (RA) wants to prove the permissibility to offer Salaah in the same clothes in which a woman gets menses. It is worth to mention here that during the days of Jahiliyah (ignorance), the women believed that it was a must for them to change such clothes.

Hadith No. 305

Narrated 'Aisha (RA)

None of us had more than a single garment and we used to have our menses while wearing it. Whenever it got soiled with blood of menses we used to apply saliva to the blood spot and rub off the blood with our nails.

Comments

In this Hadith, Hadhrat Ayesha (RA) says that she used to have same garments during menses as well as during Salaah. Earlier in a Hadith narrated by Umme Salma she says, that she had separate clothes for the days of menses. It seems that the Hadhrat Ayesha is mentioning the state of earlier days of Islam when Muslims were passing through hard times and Umme Salma is referring to the later days of Islam when Muslims were well-off.

Chapter 12 : Putting perfume by a woman at the time of ritual ablution or Gusul after her menstruation is over.

Purpose of Tarjamatul Baab

A woman can use perfume (on her private part) after the cessation of menses.

Hadith No. 306

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Narrated Um-'Atiya (RA)

We were forbidden to mourn for a dead person for more than three days except in the case of a husband for whom mourning was allowed for four months and ten days. (During that time) we were not allowed to put ko,hl (Antimony eye power) in our eyes or to use perfumes or to put on colored clothes except a dress made of 'Asb (a kind of Yemen cloth, very coarse and rough). We were allowed very light perfumes at the time of taking a bath after menses and also we were forbidden to go with the funeral procession .

Comments

Some scholars say that due to menstruation the skin of private part of a woman gets contracted and also discoloured. So, there is a need of using some sort of perfume which will make it fresh and normalize its colour. This can be achieved by a perfume called Azfaar-at-Teeb in Arabic. (Eidha-hul Bukhari)

Chapter 13 : The rubbing of her own body by a woman during the ritual ablution (Gusul) after the cessation of menses. And how to take bath? And rub the place soiled with blood with a perfumed piece of cloth.

Purpose of Tarjamatul Baab

The purpose of this chapter is to show whether the ritual purity after the cessation of menses can be obtained by taking usual bath or something more is needed.

Hadith No. 307

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Narrated 'Aisha (RA)

A woman asked the Prophet about the bath which is taken after finishing from the menses. The Prophet told her what to do and said, "Purify yourself with a piece of cloth scented with musk." The woman asked, "How shall I purify myself with it" He said, "Subhan Allah! Purify yourself (with it)." I pulled her to myself and said, "Rub the place soiled with blood with it."

Comments

Hadhrat Ayesha (RA) says that a woman came to

Rasulullah (Sallallahu Alaihi Wasallam) and asked him how she can achieve the ritual purity after the cessation of menses. Rasulullah (Sallallahu Alaihi Wasallam) told her to get a cotton piece and soak it with some perfume like musk and then rub the parts stained with menstrual blood with it. That woman could not understand it and she again asked about it. Rasulullah (Sallallahu Alaihi Wasallam) did not tell her quite openly due to modesty. Hadhrat Ayesha (RA) pulled that woman towards her and made her to understand the issue. The learned scholars have described various benefits of rubbing the involved parts and then applying some perfume to them while taking a bath after the cessation of menses, viz.,

1. It freshens the private part of a woman.
2. If the blood stain is not removed by washing, rubbing it with perfume will conceal its ill look.
3. It gives additional purity or fresh look.

Chapter 14 : The bath (of a woman) after cessation of menses.

Purpose of Tarjamatul Baab

Shah Waliullah Muhaddith Delhvi (RA) says that here the method to perform Gusul after the cessation of menses is mentioned.

Hadith No. 308

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Narrated 'Aisha (RA)

An Ansari woman asked the Prophet how to take a bath after finishing from the menses. He replied, "Take a piece a cloth perfumed with musk and clean the private parts with it thrice." The Prophet felt shy and turned his face. So pulled her to me and told her what the Prophet meant.

Comments

The scholars of Hadith are of the opinion that the word "Towdhee-توضيح" used in this Hadith does not mean Wudu; it means to cleanse.

Chapter 15 : The combing of hair by a woman at the time of her bath after the cessation of menses.

Purpose of Tarjamatul Baab

It is necessary for a woman to moisten the roots of her hair while taking a bath after the cessation of menses. If she has tied her hair in such a way that the water will not reach the hair roots, then it is mandatory for her to undo her hair before taking a bath.

Hadith No. 309

Narrated 'Aisha (RA)

In the last Hajj of Allah's Apostle I assumed the Ihram for Hajj along with Allah Apostle. I was one of those who intended Tamattu' (to perform Hajj and 'Umra) and did not take the Hadi (animal for sacrifice) with me. I got my menses and was not clean till the night of 'Arafa. I said, "O Allah's Apostle! It is the night of the day of 'Arafat and I intended to perform the Hajj Tamattu' with 'Umra. Allah's Apostle told me to undo my hair and comb it and to postpone the 'Umra. I did the same and completed the Hajj. On the night of Al-Hasba (i.e. place outside Makkah where the pilgrims go after finishing all the ceremonies Hajj at Mina) he (the Prophet ordered 'Abdur Rahman ('Aisha's brother) to take me to At-Tan'im to assume the Ihram for 'Umra in lieu of that of Hajj-at-Tamattu' which I had intended to perform.

Comments

Hadhrat Ayesha (RA) says that she had put on the

‘Ihraam’ with the intention to perform Haji-i-Tamattu’ (i.e., Haj and Umrah with the same Ihraam). She started to have menses on the way and it got prolonged till the days of Arafa (9th Dhul-Hijja) reached and she thought that she had already missed Umrah and now she would miss the Haj as well. Rasulullah (Sallallahu Alaihi Wasallam) told her to undo her hair and comb it. In another Hadith, it is mentioned that she was told to stop performing Umrah. Then she says that she performed Haj and after that, Rasulullah (Sallallahu Alaihi Wasallam) told Abdul-ar-Rehman—the brother of Hadhrat Ayesha to take her to a place called Tan’im, where Hadhrat Ayesha (RA) again made the intention of Umrah, which she had missed and then completed the Umrah.

Chapter 16 : The untying of hair by a woman at the time of her ritual bath taken after the cessation of menses.

Purpose of Tarjamatul Baab

It is mandatory to moisten the roots of hair during the bath taken to obtain ritual purity after cessation of menses.

Hadith No. 310

Narrated 'Aisha (RA)

On the 1st of Dhul-Hijja we set out with the intention of performing Hajj. Allah's Apostle said, "Any one who likes to assume the Ihram for 'Umra he can do so. Had I not brought the Hadi with me, I would have assumed the Ihram for 'Umra. "Some of us assumed the Ihram for 'Umra while the others assumed the Ihram for Hajj. I was one of those who assumed the Ihram for 'Umra. I got menses and kept on menstruating until the day of 'Arafat and complained of that to the Prophet . He told me to postpone my 'Umra, undo and comb my hair, and to assure the Ihram of Hajj and I did so. On the night of Hasba, he sent my brother 'Abdur-Rahman bin Abi Bakr with me to At-Tan'im, where I assumed the Ihram for 'Umra in lieu of the previous one. Hisham said, "For that ('Umra) no Hadi, fasting or alms were required.

Comments

This Hadith will be discussed in Kitab-ul-Haj, Insha Allah.

Chapter 17 : The statement of Allah, “(A little lump of flesh) partly formed and partly unformed”.

Purpose of Tarjamatul Baab

Alaama Ibn Butaal, who has written a commentator of Bukhari, says that the purpose of Imam Bukhari to quote this Hadith in ‘the book of menses’ is to support the view of those people who say that a pregnant woman does not get menses. (Fathul Baari).

The Hanafite and Hanbilite schools are also of the same opinion. Alaama Anwar Shah Kashmiri says in Faidh-ul-Baari, that Imam Bukhari (RA) wants to say that the blood clot in the pregnant woman’s womb is thrown out as menses if it does not proceed on to form the embryo and then baby i.e., غير مخلقة—Ghaira Mukhallaqa.

Hadith No. 311

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Narrated Anas bin Malik (RA)

The Prophet said, "At every womb Allah appoints an angel who says, 'O Lord! A drop of semen, O Lord! A clot. O Lord! A little lump of flesh.'" Then if Allah wishes (to complete) its creation, the angel asks, (O Lord!) Will it be a male or female, a wretched or a blessed, and how

*much will his provision be? And what will his age be?'
So all that is written while the child is still in the
mother's womb."*

Comments

When the sperms from a male reach into the womb of a woman, these cause fertilization of the ovum. When this fertilization takes place, Allah Ta'ala appoints an angel over it. The angel asks Allah Ta'ala if that fertilized ovum (Nutfa) will go through to the stage of Alaqa (blood clot), if Allah Ta'ala permits further development, this fertilized ovum goes through to the stages of Alaqa (blood clot) and Mudhga (flesh piece) and then full fledged embryo. At each step the angel takes the permission from Allah Ta'ala to go ahead.

When the embryo takes the human shape then comes the stage of inspiring the spirit into it. At this stage the angel asks Allah Ta'ala what would be the age of the person, his sustenance and other things like gender etc. The angel also asks if that person would be pious in life or impious. All these things are written by the angel.

Chapter 18 : How should a menstruating woman assume Ihraam for Haj and/or Umrah.

Purpose of Tarjamatul Baab

Ibn Hajr and others say that the purpose of this chapter is to debate whether a menstruating woman should put on Irhaam for Haj and/or Umrah or not and

that Imam Bukhari has quoted the Hadith which says that she can do so. The next question remains that normally Gusul is performed before putting on Ihraam, should a menstruating woman also take Gusul? The answer is yes, she should take the Gusul before putting on Ihraam. This Gusul will not make her ritually pure as she is menstruating but by doing so she will fulfill the Sunnah of Gusul before Ihraam (Eidha-ul-Bukhari).

Hadith No. 312

Narrated 'Urwa (RA)

'Aisha said, "We set out with the Prophet in his last Hajj. Some of us intended to perform 'Umra while others Hajj. When we reached Makkah, Allah's Apostle said, 'Those who had assumed the Ihram for 'Umra and had not brought the Hadi should finish his Ihram and

whoever had assumed the Ihram for 'Umra and brought the Hadi should not finish the Ihram till he has slaughtered his Hadi and whoever had assumed the Ihram for Hajj should complete his Hajj." 'Aisha further said, "I got my periods (menses) and kept on menstruating till the day of 'Arafat, and I had assumed the Ihram for 'Umra only (Tamattu'). The Prophet ordered me to undo and comb my head hair and assume the Ihram for Hajj only and leave the 'Umra. I did the same till I completed the Hajj. Then the Prophet sent 'Abdur Rahman bin Abi Bakr with me and ordered me to perform 'Umra from At-Tan'im in lieu of the missed 'Umra."

Chapter 19 : The commencement and cessation of menstruation.

Some women used to send the pads of cotton with traces of yellowish discharge to Ayesha (RA). And Ayesha (RA) would say: "Do not hurry till you see the lime-like whiteness", (on seeing that) they would intend to get ritual impurity purification from menses.

The daughter of Zaid bin Thabit was told that some women used to ask for lanterns at midnight to know about their cleanliness (from menses) and she said that the women were not used to do so earlier and that she

disliked it.

Purpose of Tarjamatul Baab

Here Imam Bukhari (RA) is referring to a controversial issue i.e., whether the commencement and cessation of menstruation is dependent upon the colour of the menstrual fluid or the routine cycle of a woman? The Hanafite school of jurists say that it is not dependent upon the colour of menstrual fluid but on the menstrual cycle of a woman. When the bleeding starts, may be of any colour, it is considered as the commencement of menses and when the colour of this fluid changes to white i.e., all colours vanish, then it is considered as the cessation of menses. Imam Bukhari (RA) also seems to be of the same opinion. As per Imam Shafa'ee (RA), Imam Maalik (RA) and Imam Ahmad bin Hambal (RA), the oozing of red or blackish blood will be considered as the commencement of the menses and when the colour slowly fades and changes to yellowish, then it will be considered as the cessation of menses for those women who can distinguish these colours. These scholars argue with a Hadith of Abu Dawood, which says:

“It is blood of black colour which is recognized”. (Abu Dawood)

Hadith No. 313

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Narrated 'Aisha (RA)

"Fatima bint Abi Hubaish used to have bleeding in between the periods, so she asked the Prophet about it . He replied, "The bleeding is from a blood vessel and not the menses. So give up the prayers when the (real) menses begins and when it has finished, take a bath and start praying."

Comments

Rasulullah (Sallallahu Alaihi Wasallam) told Fatima bint Abi Hubaish that when the menses will begin, stop offering Salaah and when it has finished, you should take a bath and start offering Salaah. Here Ulema say that Rasulullah (Sallallahu Alaihi Wasallam) did not ask about the colour of the blood but straight away asked her to see the routine when her menses starts and when it stops.

Islam is easy

The daughter of Zayd bin Thabit saw that some women used to ask for lanterns at midnight to know about their cleanliness (from menses) and she disliked it and asked the women not to do so as she knew that Islam basically is an easy religion and it does not want to put its followers in trouble.

Chapter 20 : A menstruating woman should not offer Qadha Salaah (of those Salaah missed during menses).

And Jaabir bin Abdullah and Abu Sayeed quoted from the Prophet (Sallallahu Alaihi Wasallam) "A woman (in her menses) must abandon Salaah".

Purpose of Tarjamatul Baab

During menstrual period, a woman is exempted to offer Salaah; also She has not to offer Qadha of these prayers (Salaah) even after cessation of menses unlike the Saum of Ramadhan. In the month of Ramadhan, a woman is not supposed to fast during her menstrual period, but she has to offer Qadha of the missed fasts after Ramadhan.

Hadith No. 314

Narrated Mu'adha (RA)

A woman asked 'Aisha, "Should I offer the prayers which I did not offer because of menses" 'Aisha said, "Are you from the Huraurya' (a town in Iraq?) We were with the Prophet and used to get our periods but he never ordered us to offer them (the Prayers missed during menses)." 'Aisha perhaps said, "We did not offer them."

Comments

A woman came to Hadhrat Ayesha (RA) and asked her if she was supposed to offer Qadha of those prayers (Salaah) that she has missed during her menstrual period. Hadhrat Ayesha (RA) asked her if she was a 'Hurauriya'? (*Hurariya is a place 2 kms from Kofa wherefrom the nuisance of Khawarij sect started. These Khawarij people considered the offering the missed Salaah during menses obligatory (Waajib) after attaining the ritual purity*). This woman told Hadhrat Ayesha that she was not from among Hurauriya and that she only asked to acquire knowledge about the issue. Hadhrat Ayesha (RA) told her that one is not supposed to offer these missed prayers (Salaah) as Rasulullah (Sallallahu Alaihi Wasallam) did not ask them to do so.

Chapter 21 : To sleep with a menstruating (wife) while she is wearing the same clothes (of menses).

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to say that one can sleep with a menstruating woman provided she is putting on the clothes.

Hadith No. 315

Narrated Zainab bint Abi Salama (RA)

Um-Salama said, "I got my menses while I was lying with the Prophet under a woolen sheet. So I slipped away, took the clothes for menses and put them on. Allah's Apostle said, 'Have you got your menses?' I replied, 'Yes.' Then he called me and took me with him under the woolen sheet." Ummi Salama further said, "The Prophet used to kiss me while he was fasting. The Prophet and I used to take the bath of Janaba from a single pot."

Comments

There is a Hadith in Abu Dawood in which Hadhrat Ayesha (RA) says that she used to come out of the bed after the commencement of her menses and avoided to get close to Rasulullah (Sallallahu Alaihi Wasallam). Here Ummi Salma says that when she started menses she wanted to go away from Rasulullah (Sallallahu Alaihi Wasallam) but he called her back. There is no contradiction in these two Ahaadith. If a woman distances herself from her husband during menses there is no problem and if she sleeps with him, it is also permissible.

Chapter 22 : One who keeps separate clothes for

menstruation besides other dresses for the ritual purity.

Purpose of Tarjamatul Baab

It is permissible to keep separate clothes for menses and that it is not extravagance.

Hadith No. 316

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Narrated Umami Salama (RA)

“While I was lying with the Prophet under a woolen sheet, I got my menses. I slipped away and put on the clothes for menses. The Prophet said, “Have you got your menses?” I replied, “Yes.” He called me and I slept with him under the woolen sheet.”

Comments

Earlier on a Hadith was quoted in which Hadhrat Ayesha (RA) said that they used to have only a single garment and that they used it during menses and whenever it got soiled with blood of menses they used to apply saliva to the blood spot and rub off the blood with their nails. Ulema say that this Hadith is of early days of Islam when the Muslims were going through hard times and the Hadith of Umami Salma quoted in the present chapter is of the latter days when the economic condi-

tions of Muslims had improved.

Chapter 23 : The participation of a menstruating woman in two Eid Salaah and Dua (invocation) congregation of Muslims, and their isolation from Musalla in Eidgah.

Purpose of Tarjamatul Baab

A menstruating woman can attend the religious gatherings of preaching and Dua but should remain away from prayer place.

Hadith No. 317

Narrated Aiyub (RA)

Hafsa said, 'We used to forbid our young women to go out for the two Eid prayers. A woman came and stayed at the palace of Bani Khalaf and she narrated about her sister whose husband took part in twelve holy battles along with the Prophet and her sister was with her husband in six (out of these twelve). She (the woman's sister) said, "We used to treat the wounded, look after the patients and once I asked the Prophet, 'Is there any harm for any of us to stay at home if she doesn't have a veil?' He said, 'She should cover herself with the veil of her companion and should participate in the good deeds and in the religious gathering of the Muslims.' When Ummi 'Atiya came I asked her whether she had heard it from the Prophet. She replied, "Yes. May my father be sacrificed for him (the Prophet)! (Whenever she mentioned the Prophet she used to say, 'May my father be sacrificed for him) I have heard the Prophet saying, 'The unmarried young virgins and the mature girl who stay often screened or the young unmarried virgins who often stay screened and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers but the menstruating women should keep away from the Musalla (praying place).' "Hafsa asked Ummi 'Atiya surprisingly, "Do you say the menstruating women?" She replied, "Doesn't a menstruating woman attend 'Arafat (Hajj) and such and such (other deeds)?"

Comments

A menstruating woman is forbidden to offer few obligatory prayers (like Salaah, Sawm, Tilaawah etc),

however she can continue to offer other types of Ibaadah like remembrance of Allah (Zikr), attending the preaching and Dua congregations but she should not go near the prayer place as she is not allowed to enter the Musjid in this state.

Imam Tahaawi (RA) says that the women were asked to attend the Salaah in Musjids in early days of Islam in order to show the enemies of Islam the more number of Muslims.

Allaama Ayni says that there were two reasons to allow women to come out of their homes for Salaah, one is given above and the another one was that during those days there was peace and women were safe. Now since both these reasons are not found so the women are not allowed to come out for the Salaah. Hadhrat Ayesha (RA) says:

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“If Rasulullah (Sallallahu Alaihi Wasallam) would have seen what women are doing (now), he definitely would have stopped them from going to Musjids”.

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Chapter 24 : If a woman gets menstruation three times in a month. And women will be believed what they say about menses and pregnancy and whatever is related to menses.

As per the statement of Allah Ta'ala: "And it is not lawful for them to conceal what Allah has created in their wombs". (2:228)

Hadhrat Ali (RA) and Hadhrat Shuraih are of the opinion that if a woman gets a close witness from her home and says that she gets menses thrice in a month, she will be believed. Atta sais that the condition of her menses will be same as before and Ibrahim said the same. And Atta said that menstruation is from one to fifteen days. Muatamar reports from his father that he asked Ibn Seereen about the woman who witnesses blood five days after the cessation of menses, he said that the women know more about it.

Purpose of Tarjamatul Baab

A divorced woman has to wait for three months i.e., to have three menstrual cycles after the divorce and then only she can marry again. Now the question arises that if such a woman says that she got her menses thrice in a single month, would it mean that her Iddah (i.e., completion of three menstrual cycles after divorce) is complete and she can marry again? Imam Bukhari (RA) says that such a woman will be trusted about her menses and pregnancy if she says that she got three cycles in month and that is practically possible, then she will be

trusted.

Juristic decision of Hadhrat Shuriah (RA) and its approval by Hadhrat Ali (RA)

A divorced woman came to Hadhrat Ali and said that she got menses thrice in a month and on this she had a dispute with her husband. Hadhrat Ali asked Hadhrat Shuriah to settle that dispute. Hadhrat Shuriah gave the decree, that if she could produce pious persons from her home as witness to her claim then she would be trusted and if she could not do so then she would not be believed. Hadhrat Ali (RA) liked this decision very much.

Ata says that if a woman claims to have got three menstrual periods in a single month, she will be believed only if she was having the same routine before as well.

Hadith No. 318

Narrated 'Aisha (RA)

Fatima bint Abi Hubaish asked the Prophet, "I got persistent bleeding (in between the periods) and do not become clean. Shall I give up prayers?" He replied, "No, this is from a blood vessel. Give up the prayers only for the days on which you usually get the menses and then take a bath and offer your prayers."

Comments

Fatima bint Abi Hubaish asked Rasulullah (Sallallahu Alaihi Wasallam) that since she was getting prolonged menstrual periods (Istihaadha), was she supposed to leave Salaah for all these days? She was told to leave the Salaah only during the days of true menstruation and not during the days of extra bleeding or Istihaadha. This Hadith shows that a woman's statement is trusted in such kind of situations.

The details of difference of opinion amongst the jurists should be seen in the books on Fiqh.

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Chapter 25 : (Juristic view about) the yellowish and muddy colour secretion during the days other than menstruation.

Purpose of Tarjamatul Baab

Earlier on Imam Bukhari (RA) mentioned a Hadith on the authority of Hadhrat Ayesha (RA) in which she says that a woman should wait till the colour of her menses changes to white. As per Hadhrat Ayesha (RA), even yellowish and muddy colour secretions will also be considered as menses. Whereas in the Hadith of this chapter Ummi Atiya says that they did not count yellowish or muddy coloured secretions as menses. Imam Bukhari (RA) has tried to solve these apparently contradictory statements by saying that if a woman gets these coloured secretions during her menstrual period then these will be considered as menses as said by Hadhrat Ayesha (RA), and if she gets these in days other

than the menstrual period then it will be not considered as menses as said by Ummi Atiya, so no confusion.

Hadith No. 319

Narrated Um 'Atiya (RA)

“We never considered yellowish discharge as a thing of importance (as menses)”.

Chapter 26 : About the blood vessel of Istihaadha.

Purpose of Tarjamatul Baab

The causes of bleeding in Istihaadha are not same as in normal menstruation.

Hadith No. 320

Narrated 'Aisha (RA)

(the wife of the Prophet) Ummi Habiba got bleeding in between the periods for seven years. She asked Allah's

Apostle about it. He ordered her to take a bath (after the termination of actual periods) and added that it was (from) a blood vessel. So she used to take a bath for every prayer.

Comments

It is difficult to distinguish between the bleeding of menstruation and that of Istihaadha, but it is definite that their causation is different as is stated in this Hadith that Istihaadha comes from the blood vessel other than uterus. Normal menstruation is due to normal changes which cause definite set of changes in the uterus which eventually are shed out as menses. Since menstruation and Istihaadha do not have the same causes, so the Shariah has also differentiated them. A woman with menstruation is exempted to offer Salaah whereas there is no such relaxation for a woman with Istihaadha.

Chapter 27 : The woman who gets menstruation after the Tawaaf-i-Ifaadha (farewell-circumambulation).

Purpose of Tarjamatul Baab

If a woman starts getting menstruation after Tawaaf-i-Ziyaarah in Haj, she is exempted from Tawaaf-i-Wida (the farewell Tawaaf a Haj pilgrim is supposed to perform before leaving Makkah-al-Mukarramah)

Hadith No. 321

Narrated 'Aisha (RA)

(the wife of the Prophet) I told Allah's Apostle that Safiyya bint Huyai had got her menses. He said, "She will probably delay us. Did she perform Tawaf (al-Ifaahda) with you?" We replied, "Yes." On that the Prophet told her to depart.

Hadith No. 322

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Narrated Ibn 'Abbas (RA)

A woman is allowed to leave (go back home) if she gets menses (after Tawaf-i-Ifaadha). Ibn 'Umar formerly used to say that she should not leave but later on I heard him saying, "She may leave, since Allah's Apostle gave them the permission to leave (after Tawaf-i-Ifaadha)."

Comments

A Haj pilgrim is supposed to perform Tawaaf-i-450.

Wida as the last ritual after performing Tawaaf-i-Ziyaarah. The Tawaaf-i-Ziyaarah is a Fardh (obligatory) part of Haj. If a woman gets menses after completing Tawaaf-i-Ziyaarah, she is not supposed to wait for Tawaaf-i-Wida and can leave without performing it.

Chapter 28 : When a menstruation woman notices purification (cessation of menses).

Ibn Abbas said that: "She should take a ritual bath (Gusul) and offer Salaah even if (she were clean) for a little time and she can have sexual relation with her husband after the Salaah. The Salaah is more important than anything else.

Purpose of Tarjamatul Baab

A Woman should immediately perform Gusul after the cessation of menses and offer Salaah even if she gets a little time of the prescribed time of that Salaah.

Hadith No. 323

Narrated 'Aisha (RA)

The Prophet said to me, "Give up the prayer when your

menses begins and when it has finished, wash the blood off your body (take a bath) and start praying."

Chapter 29 : The funeral prayer (Janaazah) for a woman who dies during her post partum period and the proper way to offer it.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) says that if a woman dies during her post partum period, it is permissible to offer Janaazah Salaah for her.

Hadith No. 324

Narrated Sumura bin Jundab (RA)

The Prophet offered the funeral prayer for the dead body of a woman who died of (during) delivery (i.e. child birth) and he stood by the middle of her body.

Comments

Ummi Ka'b died in post partum period and Rasu-lullah (Sallallahu Alaihi Wasallam) offered her Janaazah Salaah. There could have been an apprehension that a woman in post partum is having ritual impurity and hence Janaazah Salaah might not be permissible in her case. This Hadith shows that it is not so as the real impu-

rity is Kufr, and Iman (faith) is the real purity.

There is difference of opinion between Hanafite and Shafite on the issue where the Imam should stand during Janaazah Salaah.

Chapter 30 : (Without Tarjamatul Baab)

The word 'Baab' is seen in some copies of Bukhari Sharief and in some copies like that of Usaily it is not written. In case where it is not written the following Hadith will be taken with the previous Baab.

Hadith No. 325

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Narrated Maimuna (RA)

(the wife of the Prophet) During my menses, I never prayed, but used to sit on the mat beside the Musjid of Allah's Apostle. He used to offer the prayer on his sheet and in prostration some of his clothes used to touch me."

Comments

The purpose of Imam Bukhari (RA) to get this

Hadith here is to show that the body of a menstruating woman and that of a woman in post partum period is ritually pure.

***Al-Hamdu Lillah, by the grace and blessings of Allah
Subhaanahu wa Ta'ala, Kitab-ul-Haidh has finished.***

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The Book of Tayammum



The Book of Tayammum

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And the saying of Allah: “If you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith”. (5:6)

Chapter 1 : (Without Tarjamatul Baab)

Purpose of Tarjamatul Baab

It is essential to perform Wudu with water. If water is not available then one is supposed to perform Ta-

yammum in place of Wudu or Gusul and that is why Imam Bukhari (RA) has got the book of Tayammum after that of Wudu and Gusul.

As per Imam Bukhari's habit, he has started this book also with the verse of Qur'an.

Hadith No. 326

Narrated 'Aisha (RA)

(the wife of the Prophet) We set out with Allahs Apostle

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on one of his journeys till we reached Al-Baida' or Dhatul-Jaish, a necklace of mine was broken (and lost). Allah's Apostle stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abu- Bakr As-Siddiq and said, "Don't you see what 'Aisha has done? She has made Allah's Apostle and the people stay where there is no water and they have no water with them." Abu Bakr came while Allah's Apostle was sleeping with his head on my thigh, He said, to me: "You have detained Allah's Apostle and the people where there is no water and they have no water with them".

So he admonished me and said what Allah wished him to say and hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allah's Apostle on my thigh. Allah's Apostle got up when dawn broke and there was no water. So Allah revealed the Divine Verses of Tayammum. So they all performed Tayammum. Usaid bin Hudair said, "O the family of Abu Bakr! This is not the first blessing of yours." Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

Comments

What is Tayammum?

The rubbing of face and hands including forearms after striking both the hands on clean clay with the intention of attaining ritual cleanliness (Tahaarah) at a time when water is not available or cannot be used for any other reason is called as Tayammum.

For Tayammum, it is necessary to make Niyyah

according to all jurists whereas they differ in opinion whether to make intention for performing Wudu is a must or not.

Hadhrat Ayesha (RA) says that in one of the journeys with Rasulullah (Sallallahu Alaihi Wasallam), the Sahaaba and Rasulullah (Sallallahu Alaihi Wasallam) stopped at a place called Baidha. The night was very dark and it was a place where there was no water. The Sahaaba were told to move ahead as the time of Salaah was near and since there was no water available for ablution. Hadhrat Ayesha (RA) says that when Sahaaba started moving, she found that her necklace was missing. Rasulullah (Sallallahu Alaihi Wasallam) told some Sahaaba to look around for the lost necklace and this delayed the departure of Sahaaba which made them perturbed as the Salaah time was almost near and they had no water for Wudu. The Sahaaba went to Hadhrat Abu Bakr Siddiq (RA) and complained that all this was happening because of his daughter i.e., Hadhrat Ayesha (RA).

Hadhrat Ayesha (RA) says that Abu Bakr came to her with full anger and slapped her at the back of her head but she made no movement as Rasulullah (Sallallahu Alaihi Wasallam) was sleeping in her lap. It was at this time the verses of Tayammum were revealed to Rasulullah (Sallallahu Alaihi Wasallam) and the Sahaaba felt quite relieved. Hadhrat Usaid bin Hudair (RA) told Hadhrat Abu Bakr (RA) that this Ummah has got many good things because of his (Hadhrat Abu Bakr's) family and that it was not the first one.

Tayammum is a unique feature of this Ummah as it was not bestowed to any earlier Ummah. Rasulullah

(Sallallahu Alaihi Wasallam) said in a Hadith:

“The whole earth has been made as Musjid and ritually clean for me (Taahir)”.

Hadhrat Ayesha (RA) lost her necklace in two separate incidents

There are two incidents wherein it has been reported that Hadhrat Ayesha (RA) lost her necklace. One incidents has been already quoted above and the second incident took place when Hadhrat Ayesha (RA) went for attending the call of nature and found that she had lost her necklace somewhere. In this incident Rasulullah (Sallallahu Alaihi Wasallam) and Sahaaba had left the place where they were staying, but in the incident quoted in the above Hadith, Rasulullah (Sallallahu Alaihi Wasallam) asked the Sahaaba to search for the lost necklace and they did not leave the place till it was found.

Hadith No. 327

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Narrated Jabir bin 'Abdullah (RA)

The Prophet said, "I have been given five things which were not given to any one else before me.

- 1. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.*
- 2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due.*
- 3. The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me.*
- 4. I have been given the right of intercession (on the Day of Resurrection).*
- 5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.*

Comments

Rasulullah (Sallallahu Alaihi Wasallam) said that he has been given five unique things which were not given to any one else before him.

1.

Rasulullah (Sallallahu Alaihi Wasallam) says that: *"He has been aided with domineering influence that extends up to the distance of one month's journey".*

Rasulullah (Sallallahu Alaihi Wasallam) was guarded and helped by Divine forces like angels. Allah Ta'ala says in Qur'an:

"And Allah will protect you from the people". (5:67)

Anybody howsoever strong hearted he might

have been, felt subdued and weak in front of Rasulullah (Sallallahu Alaihi Wasallam) and this was because of his spiritual power and domineering personality. This feeling of weakness in the hearts was not only felt by those who were present in front of Rasulullah (Sallallahu Alaihi Wasallam), but by those as well who were at a distance of one month's journey.

2.

“The whole earth has been made as Musjid and ritually clean for me”.

This was another unique excellence of Rasulullah (Sallallahu Alaihi Wasallam) that the whole earth was made as Musjid for him and his Ummah i.e., this Ummah can offer Salaah at any place on the face of earth. The earlier people were supposed to offer Salaah at fixed worship places and not everywhere. The earth has been made ritually clean for Rasulullah (Sallallahu Alaihi Wasallam) means that the Tayammum was bestowed upon this Ummah as an alternative for attaining ritual cleanliness in case water is not available or cannot be used for any reason.

3.

“And the booty has been made lawful and permissible for me”

The third unique thing given to Rasulullah (Sallallahu Alaihi Wasallam) was that the war booty was made lawful for him i.e., he was allowed to use it as compared to earlier Ummahs, who were supposed to collect all the booty in an open space and wait for a fire

which would come from the skies and burn the whole booty. If it so happened then booty was thought to have been accepted by Allah if not then it was thought that Allah did not accept it and in this case some treason was then suspected.

4.

“And I have been given (great) intercession”.

On the day of judgment all the people of this Ummah as well as earlier people will come to Rasulullah and request him to intercede before Allah Ta’ala for their salvation. This is known as “Ash-Shafa’atu Kubra” - “Greatest Intercession”. This status will not be given to any other prophet.

5.

“And I have been sent (as Messenger) towards all mankind”.

The earlier prophets were sent towards the particular places and people but Rasulullah (Sallallahu Alaihi Wasallam) was sent as the Messenger towards all the people of the whole world for all times to come as he is the last prophet and the seal of prophethood. So anybody who needs salvation has only one door open through which he can attain it and that is the door of the last and final prophet—Hadhrat Muhammad (Sallallahu Alaihi Wasallam).

Chapter 2 : When neither water nor clay is available.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) is referring here to a very important issue, that is, if a person neither gets water nor clean clay to perform Tayammum and the time of Salaah is about to expire, then what should one do in such a situation?

Hadith No. 328

Narrated 'Urwa's father (RA)

Aisha said, "I borrowed a necklace from Asma' and it was lost. So Allah's Apostle sent a man to search for it and he found it. Then the time of the prayer became due and there was no water. They prayed (without ablution) and informed Allah's Apostle about it, so the verse of Tayammum was revealed." Usaid bin Hudair said to 'Aisha, "May Allah reward you. By Allah, whenever anything happened which you did not like, Allah brought good for you and for the Muslims in that."

Comments

Hadhrat Ayesha (RA) says that she borrowed a necklace from Hadhrat Asma and she lost it. Rasulullah

(Sallallahu Alaihi Wasallam) sent some people in search of it. This Hadith has already been discussed. Then Hadhrat Ayesha (RA) says that these people got late and did not find water and then offered Salaah without ablution. They informed Rasulullah (Sallallahu Alaihi Wasallam) about it and on this occasion the verses of Tayammum were revealed.

Issue of a person who neither finds water nor clean clay for ablution during Salaah time.

From the above mentioned Hadith, Imam Bukhari (RA) argues that before the verses of Tayammum were revealed, ablution was permissible only with water. Since water was not available, these Sahaaba offered Salaah without Wudu and Rasulullah (Sallallahu Alaihi Wasallam) did not ask them to repeat their Salaah. On the same basis, now two things can be used to attain Tahaarah, i.e., water and clay. So, if both are not available, then again as per Imam Bukhari (RA), one should offer Salaah without Tahaarah and need not to repeat it i.e., Imam Bukhari says:

“Should offer Salaah and need not to repeat it”.

Imam Ahmad is also of the same opinion. Imam Shafa’ee says:

“he should offer Salaah and then repeat it”.

Imam Maalik says:

“He should neither offer Salaah nor repeat it later, as

Salaah has not become obligatory on him because of the absence of essential pre-requisite i.e., Tahaarah”.

The Hanafite school says that he should mimic Salaah by performing only actions and not recite anything with the tongue and then repeat it later on. The Hanafite school says this on the analogy of a menstruating woman who gets menses during day time in Ramadhan; such a woman is supposed not to consume anything i.e., mimic to be on fast.

Chapter 3 : Tayammum at home place when water is not found and there is apprehension of losing the Salaah time.

And Atta said the same and Hasan (Bisri) said that about the sick person who has water but there is no one to get it to him (for ablution) then he can do Tayammum. And Abdullah Ibn Umar was returning from his land situated at a place called Juruf and reached to his animal farm (near Madinah) where he offered Salaah, then he entered Madinah where sun was still high in the sky and he did not repeat his Salaah.

Purpose of Tarjamatul Baab

Imam Bukhari (RA) wants to say that Tayammum is not permissible only for a traveler but also for a resident and also if either water is not available or one

cannot use it for any reason.

Secondly, Imam Bukhari (RA) is of the opinion that if such a person who has performed Tayammum because of above mentioned reason while being resident, offers Salaah with this Tayammum and then he finds water, he is not supposed to repeat his Salaah. He supports his argument with the deed of Ibn Umar (RA).

Ibn Hajr (RA) says that Ibn Umar (RA) performed Tayammum at a time when he was not sure that he would reach Madina in time, but he had miscalculated it as he reached Madina in time. Since he had strong apprehension of losing the stipulated time of Salaah when he performed the Tayammum, so he did not repeat his Salaah on reaching Madina.

The Hanafite school is also of the same opinion that if a person does not get water, he should delay his Salaah and search for water. If he finds water in time (i.e., within the stipulated time of a particular Salaah) well and good, if not, then he should offer his Salaah after performing Tayammum before losing the time of Salaah and there is not need for him to repeat his Salaah.

Hadith No. 329

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Narrated Abu Juhaim Al-Ansari (RA)

The Prophet came from the direction of Bir Jamal. A man met him and greeted him. But he did not return back the greeting till he went to a (mud) wall and smeared his hands and his face with its dust (performed Tayammum) and then returned back the greeting.

Comments

Umair—a freed slave of Ibn Abbas (RA) says that he and Abdullah bin Yassar—a freed slave of My-moona (RA), came to the house of Abu Juhaim (RA) and he told them that one day Rasulullah (Sallallahu Alaihi Wasallam) was returning from Be'r-i-Jamal (well of camel—*This well was named 'well of camel' because a camel had fallen in it at some earlier time*). At this place, Rasulullah (Sallallahu Alaihi Wasallam) met a person (another narration says that the person was Abu Juhaim himself) who wished Salaam to him, but Rasulullah (Sallallahu Alaihi Wasallam) did not answer his Salaam, instead he went close to a wall, performed Tayammum and then answered his Salaam. The learned scholars say that Rasulullah (Sallallahu Alaihi Wasallam) did so because he was not with Wudu when Abu Juhaim wished him Salaam and Rasulullah (Sallallahu Alaihi Wasallam) did not like to utter the name of Allah with his blessed tongue without Wudu. Besides, the word 'Salaam' is one of the beautiful names of Allah Ta'ala.

Note:- The Hanafite school has derived an inference

from this Hadith that it is permissible to perform Tayammum for those 'Azkaar' for which Wudu is preferable. Also, the Salaat-ul-Janaaza and Salaat-ul-Eid (i.e., the funeral and Eid prayers) can be offered with Tayammum even if water is available but only when there is apprehension of losing them if one goes to perform Wudu. (Eidha-ul-Bukhari)

Chapter 4 : Should one blow his hands after striking them on clean clay for Tayammum.

Purpose of Tarjamatul Baab

Tayammum is an alternative to obtain ritual purity if there is no water or there is any problem in using it. It is a must to spill water over the parts of body that are supposed to be washed in Wudu and make them wet. On the same analogy, one might think that since clean clay is a replacement to water, so it should be necessary to rub the dust on the hands and face, but Imam Bukhari (RA) says that it is not necessary to do so and one can blow off the dust from his hands after striking them on clay etc.

Hadith No. 330

Narrated 'Abdur Rahman bin Abza (RA)

A man came to 'Umar bin Al-Khattab and said, "I became Junub but no water was available." 'Ammar bin Yasir said to 'Umar, "Do you remember that you and I (became Junub while both of us) were together on a journey and you didn't pray but I rolled myself on the ground and prayed? I informed the Prophet about it and he said, 'It would have been sufficient for you to do like this.' The Prophet then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands."

Comments

One day a person came to Hadhrat Umar bin al-Khattab (RA) and asked him that Gusul had become obligatory upon him but he was not getting any water. Hadhrat Umar (RA) told him that he should not do Tayammum even if he did not get water until one month. Hadhrat Ammar bin Yasir (RA) who was also present there told Hadhrat Umar (RA) "if you remember once we (i.e., he and Hadhrat Umar) were rearing cattle in a forest and Gusul became obligatory upon both of us and you postponed your Salaah while I dusted by body by turning sides on the earth in a lying down position. Then we mentioned this incident to Rasulullah (Sallallahu Alaihi Wasallam) and he said that it was not needed. He

(Sallallahu Alaihi Wasallam) said that it was enough to strike hands on the earth and blow off the dust from them and rub them on face and hands”.

Hadhrat Shah Waliullah Muhaddith Delhvi (RA) says:

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“To blow off the dust from the hands is preferable (and not a must) if extra dust is sticking to the hands in order to avoid disfigurement of the face”.

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Chapter 5 : Tayammum is (only) for face and hands.

Purpose of Tarjamatul Baab

Shah Waliullah Muhaddith Delhvi (RA) says:

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“The author here agrees with Ashaab-u-Zawaahir and some Mujtahideen who believe that the Tayammum is only for face and hands and it is not a must to include the elbows as against the opinion of the majority”.

Hadith No. 331

Narrated Said bin 'Abdur Rahman bin Abza (RA)

"On the authority of his father who said) 'Ammar said so (the above Statement). And Shu'ba stroked lightly the earth with his hands and brought them close to his mouth (blew off the dust) and passed them over his face and then the backs of his hands. 'Ammar said, "Ablution (meaning Tayammum here) is sufficient for a Muslim if water is not available."

Hadith No. 332

Narrated 'Abdur Rahman bin Abza (RA)

"that while he was in the company of 'Umar, 'Ammar said to 'Umar, "We were in a detachment and became Junub and I blew the dust off my hands (performed the rolling over the earth and prayed.)"

Hadith No. 333

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Narrated 'Abdur Rahman bin Abza (RA)

'Ammar said to 'Umar "I rolled myself in the dust and came to the Prophet who said, 'Passing dusted hands over the face and the backs of the hands is sufficient for you.' "

Hadith No. 334

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Narrated 'Ammar

as above.

Hadith No. 335

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Narrated 'Ammar (RA)

The Prophet stroked the earth with his hands and then passed them over his face and the backs of his hands (while demonstrating Tayammum).

Comments

It is the same narration of Abdur Rahman bin Abza (RA) which Imam Bukhari (RA) has quoted through different chains. Some Ulema say that here

Imam Bukhari (RA) agrees with those who believe that to include elbows in Tayammum is not a must as against the majority of Ulema who believe that the elbows are also to be included in it.

Allaama Sindhi says that this Hadith is just to communicate that the Tayammum for Gusul is similar to that of Wudu and one has to look at other Ahaadith to know whether the hands are to be struck only once or twice on earth and whether the elbows are to be included in Tayammum or not.

Chapter 6 : The clean dust is sufficient for a Muslim for Wudu and is an equivalent of water.

And Hasan said that Tayammum remains valid till one gets some Hadath. Hadhrat Ibn Abbas led the congregation Salaah with Tayammum, Yahya bin Saeed says that there is no problem in offering Salaah on marshy or salty land and performing Tayammum with it.

Purpose of Tarjamatul Baab

Allaama Ayni says:

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“The purpose of Imam Bukhari (RA) is to say that Tayammum is like Wudu, the way one can offer different

Faraa'id (obligatory Ibaadah) and Nawaafil (optional Ibaadah) with a single Wudu, similarly these can be offered with a single Tayammum unless and until one does not get Hadath (which breaks Wudu) and our Ulema are the same opinion (i.e., the Hanafite school)".

Shah Waliullah Muhaddith Delhvi (RA) says:

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"The purpose of Imam Bukhari (RA) in establishing this chapter is to prove that the earth or clay is equivalent to water when the later is not available (for Wudu), because one can offer as many Fardh or Nafl prayers as one wishes after performing Tayammum unless and until he does not get any Hadath, as is the case with water and this is the opinion of Abu Haniefa as against the opinion of Imam Shafa'ee and others".

Ibn Hajr Asqalaani says:

"And the author (Imam Bukhari (RA)) wants to make a point here that the Tayammum is equivalent to Wudu. If the ritual purity obtained with it would have been weaker then how could have Ibn Abbas (RA), who was with Tayammum, led those in Salaah who were with Wudu. In this issue Imam Bukhari (RA) is in agreement with the Ulema of Kofa and the majority".

With what type of clay is Tayammum permissible?

There is difference of opinion amongst the jurists about this issue.

As per Imam Abu Haniefah (RA), Tayammum is permissible with all those things which are from the like of earth. The jurists say that “جنس أرض”، or ‘the like of earth’ are those things which do not catch fire on burining. As such, Tayammum is also permissible if the hands are rubbed on stones or walls etc.

As per Imam Maalik (RA), the Tayammum is only permissible with dust and nothing else.

As per Imam Shafa’ee (RA), what has been famously quoted fro him, Tayammum is permissible fro that type of earth which has the capability of growing plantation. (Aelaa-us-Sunan, Inaam-ul-Bari)

Hadith No. 336

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Narrated 'Imran (RA)

Once we were traveling with the Prophet and we carried on traveling till the last part of the night and then we (halted at a place) and slept (deeply). There is nothing sweeter than sleep for a traveler in the last part of the night. So it was only the heat of the sun that made us to wake up and the first to wake up was so and so, then so and so and then so and so (the narrator 'Auf said that Abu Raja' had told him their names but he had forgotten them) and the fourth person to wake up was 'Umar bin Al-Khattab. And whenever the Prophet used to sleep, nobody would wake up him till he himself used to get up as we did not know what was happening (being revealed) to him in his sleep. So, 'Umar got up and saw the condition of the people, and he was a strict man, so he said, "Allahu Akbar" and raised his voice with Takbir, and kept on saying loudly till the Prophet got up because of it. When he got up, the people informed him

about what had happened to them. He said, "There is no harm (or it will not be harmful). Depart!" So they departed from that place, and after covering some distance the Prophet stopped and asked for some water to perform the ablution. So he performed the ablution and the call for the prayer was pronounced and he led the people in prayer. After he finished from the prayer, he saw a man sitting aloof who had not prayed with the people. He asked, "O so and so! What has prevented you from praying with us?" He replied, "I am Junub and there is no water." The Prophet said, "Perform Tayammum with (clean) earth and that is sufficient for you."

Then the Prophet proceeded on and the people complained to him of thirst. Thereupon he got down and called a person (the narrator 'Auf added that Abu Raja' had named him but he had forgotten) and 'Ali, and ordered them to go and bring water. So they went in search of water and met a woman who was sitting on her camel between two bags of water. They asked, "Where can we find water?" She replied, "I was there (at the place of water) this hour yesterday and my people are behind me." They requested her to accompany them. She asked, "Where?" They said, "To Allah's Apostle." She said, "Do you mean the man who is called the Sabi, (with a new religion)?" They replied, "Yes, the same person. So come along." They brought her to the Prophet and narrated the whole story. He said, "Help her to dismount." The Prophet asked for a pot, then he opened the mouths of the bags and poured some water into the pot. Then he closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals. So they all wa-

tered their animals and they (too) all quenched their thirst and also gave water to others and last of all the Prophet gave a pot full of water to the person who was Junub and told him to pour it over his body. The woman was standing and watching all that what they were doing with her water. By Allah, when her water bags were returned these looked like as if they were more full (of water) than they had been before (Miracle of Allah's Apostle) Then the Prophet ordered us to collect something for her; so dates, flour and Sawiq were collected which amounted to a good meal that was put in a piece of cloth. She was helped to ride on her camel and that cloth full of food-stuff was also placed in front of her and then the Prophet said to her, "We have not taken your water but Allah has given water to us." She returned home late. Her relatives asked her: "O so and so what has delayed you?" She said, "A strange thing! Two men met me and took me to the man who is called the Sabi' and he did such and such a thing. By Allah, he is either the greatest magician between this and this (gesturing with her index and middle fingers raising them towards the sky indicating the heaven and the earth) or he is Allah's true Apostle."

Afterwards the Muslims used to attack the pagans around her abode but never touched her village. One day she said to her people, "I think that these people leave you purposely. Have you got any inclination to Islam?" They obeyed her and all of them embraced Islam. Abu 'Abdullah said: The word Saba'a means "The one who has deserted his old religion and embraced a new religion." Abul 'Ailya said, "The Sabis are a sect of people of the Scripture who recite the Book of Psalms."

Comments

Lailat-ut-Ta'rees (ليلة التعريس)

Hadhrat Imraan bin Husain says that once they were with Rasulullah (Sallallahu Alaihi Wasallam) in a journey. It so happened that they including Rasulullah (Sallallahu Alaihi Wasallam) did not wake up for Fajr Salaah and thus their Fajr Salah got delayed.

The night in which this incident took place is called "Lailat-ut-Ta'rees". *At-Tarees* means to camp somewhere during the last hours of night while traveling in order to take some rest.

It is reported in Sahih Muslim on the authority of Abu Hurairah (RA) that this incident took place while Rasulullah (Sallallahu Alaihi Wasallam) was returning from Gazwa-Khyber (the battle of Khyber).

Ibn Hajar (RA) seems to be of the opinion that such an incident has taken place more than once, most likely once in the journey of Tabuk and also during the incident of Hudaibiya.

Allaama Kashmiri (RA) believes that this incident took place only during Gazwa-Khyber. (Faidhul Baari)

There is no accountability for one who misses Salaah due to the reasons beyond ones voluntary control like sleep etc., but if someone sleeps just before the time of Salaah, knowing that he wont be able to wake up quickly afterwards, it will not be considered involuntarily.

"My eyes sleep and my Qalb does not sleep" (إن عيني تنام ولا ينام قلبي)

This is a famous Hadith according to which only

the blessed eyes of Rasulullah (Sallallahu Alaihi Wasallam) sleep and not his blessed Qalb. Here in the Hadith quoted above, a question arises why Rasulullah (Sallallahu Alaihi Wasallam) did not get up at Fajr time thereby missing his Salah? The learned scholars have given different answers to this question, viz.,

1. Rasulullah (Sallallahu Alaihi Wasallam) was sent to educate mankind, so the Ummah had to be taught what they should do in case they miss their Salaah because of sleep. It was for this purpose that sleep was imposed upon Rasulullah (Sallallahu Alaihi Wasallam) at Fajr time.
2. The Hadith says that the eyes sleep and not the Qalb. To feel the emergence of dawn is the work of eyes and not the Qalb.

“His Qalb does not sleep as regards to the Divine inspiration as he gets inspiration even during sleep”.

3. Some people say that Rasulullah (Sallallahu Alaihi Wasallam) did not get up purposefully in order to teach the Ummah what they should do at such a situation.

Chapter 7 : When (Junub) a person, on whom Gusul is obligatory, fears that if he take a bath his sickness

will increase or he will die or fears that if he uses the little water he has for the bath he will die due to thirst, then Tayammum is permissible to him.

And it is said that once Gusul became obligatory on Amr Ibn al-Aas on a very cold night and he performed Tayammum and recited the verse.

“Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!”

Then same thing was mentioned to Rasulullah (Sallallahu Alaihi Wasallam) and he did not object to it.

Purpose of Tarjamatul Baab

The purpose of establishing this chapter is obvious from the wording of the chapter. There is consensus amongst the jurists on this issue that under such circumstances Tayammum is permissible even if water is available.

Hadith No. 337

Narrated Abu Wail (RA)

Abu Musa said to 'Abdullah bin Mas'ud, "If one does not find water (for ablution) can he give up the prayer?" 'Abdullah replied, "If you give the permission to perform

Tayammum they will perform Tayammum even if water was available if one of them found it cold." Abu Musa said, "What about the statement of 'Ammar to 'Umar?" 'Abdullah replied, "Umar was not satisfied by his statement."

Hadith No. 338

Narrated Shaiq bin Salama (RA)

I was with 'Abdullah and Abu Musa; the latter asked the former, "O Abu Abdur Rahman! What is your opinion if somebody becomes Junub and no water is available?" 'Abdullah replied, "Do not pray till water is found." Abu Musa said, "What do you say about the statement of 'Ammar (who was ordered by the Prophet to perform Tayammum). The Prophet said to him: "Perform Tayammum and that would be sufficient." 'Abdullah replied, "Don't you see that 'Umar was not satisfied by 'Ammar's statement?" Abu- Musa said, "All right, leave 'Ammar's statement, but what will you say about this verse (of Ta-

yammum)?" 'Abdullah kept quiet and then said, "If we allowed it, then they would probably perform Tayammum even if water was available, if one of them found it (water) cold." The narrator added, "I said to Shaqrq, "Then did 'Abdullah dislike to perform Tayammum because of this?" He replied, "Yes."

Comments

Imam Bukhari (RA) has quoted here a discussion which took place between Abu Musa Asha'ri and Abdullah bin Mas'ood. Abu Musa Asha'ri was saying that Tayammum can be performed for 'Janaabat' where as Abdullah bin Masood was saying no to it. Abu Musa Ash'ari referred to the incident of Hadhrat Umar (RA) and Hadhrat Ammar bin Yasir, already quoted in which Ammar bin Yasir had dusted his body by turning sides on the ground to perform Tayammum for Janaabat and Rasulullah (Sallallahu Alaihi Wasallam) had told him that he could have done Tayammum for that. Abdullah bin Masood replied that Hadhrat Umar (RA) was not satisfied with the answer of Ammar.

It is mentioned in narrations that Abdullah bin Masood had changed his opinion in this issue and had accepted that Tayammum could be done for Janaabat. (Inaam-ul-Baari)

Chapter 8 : Striking hands on earth in Tayammum once only.

Purpose of Tarjamatul Baab

Shah Waliullah Muhaddith Delhvi (RA) says:

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“His purpose is to prove what some Ulema say (i.e., striking hands once only) as against the majority (who believe that hands should be struck twice on earth for Tayammum)”.

Imam Ahmad bin Hambal (RA) also favours striking hands once only. Imam Abu Haniefah (RA), Imam Maalik (RA), Imam Shafa’ee (RA) and Imam Sufiyan Thouri (RA) are in favour of striking of hands twice on the earth for Tayammu.

Hadith No. 339

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Narrated Al-A'mash (RA)

Shaqiq said, "While I was sitting with 'Abdullah and Abu Musa Al-Ash-'ari, the latter asked the former, 'If a person becomes Junub and does not find water for one month, can he perform Tayammum and offer his prayer?' (He replied in the negative). Abu Musa said, 'What do you say about this verse from Surat "Al-Ma'ida": When you do not find water then perform Tayammum with clean earth? 'Abdullah replied, 'If we allowed it then they would probably perform Tayammum with clean earth even if water were available but cold.' I said to Shaqiq, 'You then disliked to perform Tayammum because of this?' Shaqiq said, 'Yes.' (Shaqiq added), 'Abu Musa said, 'Haven't you heard the statement of 'Ammar to 'Umar? He said: I was sent out by Allah's Apostle for some job and I became Junub and could not find water so I rolled myself over the dust (clean earth) like an animal does, and when I told the Prophet of that he said, 'Like this would have been sufficient.' The Prophet (saying so) lightly stroked the earth with his hand once and blew it off, then passed his (left) hand over the back of his right hand or his (right) hand over the back of his left hand and then passed them over his face.' So 'Abdullah said to Abu- Musa, 'Don't you know that 'Umar was not satisfied with 'Ammar's statement?' "

Narrated Shaqiq: While I was with 'Abdullah and Abu

Musa, the latter said to the former, "Haven't you heard the statement of 'Ammar to 'Umar? He said, "Allah's Apostle sent you and me out and I became Junub and rolled myself in the dust (clean earth) (for Tayammum). When we came to Allah's Apostle I told him about it and he said, 'This would have been sufficient,' passing his hands over his face and the backs of his hands once only.' "

Chapter 9 : (Without Tarjamatul Baab).

Hadith No. 340

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Narrated 'Imran bin Husain Al-Khuza'i (RA)

Allah's Apostle saw a person sitting aloof and not praying with the people. He asked him, "O so and so! What prevented you from offering the prayer with the people?" He replied, "O Allah's Apostle! I am Junub and there is no water." The Prophet said, "Perform Tayammum with clean earth and that will be sufficient for you."

Comments

Shah Waliullah Delhvi (RA) says that in many

copies of Sahih Bukhari (RA), the word ‘Baab’ is not there before this Hadith, so in that event this Hadith will be part of previous chapter.

Hafiz Ibn Hajr Asqalaani (RA) says that Imam Bukhari gets such narration at the end of book which refers to its completion and in this narration the word فإنه يكفيك (and that is sufficient for you) points towards it.

Alhamdu Lillah—By the Grace of Allah Subhaanahu Wa Ta’ala, the second volume of Ra’fatul Baari got completed today on 2 Jumaadul Awwal 1428 Hijra, 19th of May 2007.

May Allah Ta’ala accept it with His great mercy and benevolence and forgive my mistakes and shortcomings and also grant me Tawfeeq for completing the commentary of entire Bukhari Shareef.

About the author

Born on 13th of Feb. 1956 in Srinagar, Kashmir, Dr. Rafiq Ahmad, completed his MBBS degree from Govt. Medical College, Srinagar, Kashmir in 1979 and then got the Master of Surgery degree in the field of E.N.T. from the same institution in 1983 and is presently working as professor of E.N.T. Deptt. in the same institution. He is a leading E.N.T. & Head & Neck Surgeon and has presented his research work at many national and international conferences. He got his religious and spiritual training from Hadhrat Mawlana Maseeh-Ullah Khan Sahib Jalalaabaadi (RA), the famous Khalifa of Hadhrat Mawlana Ashraf Ali Thanvi (RA). Under the great influence and guidance of Hadhrat Maseeh-Ullah Khan Sahib (RA), he founded an Islamic Institution in his home place, Soura, Srinagar by the name of “Darul Uloom Ilaahiyah—An Institute of Islamic Research and Education”, and started learning and then teaching Islamic subjects there. He has authored many books viz.,

1. Introduction to al-Hadith.
2. Introduction to al-Qur'an.
3. The Instrument for Understanding Qur'an.
4. Aijazul Qur'an.
5. Tafseer Surah Fatihah.
6. Furu-ul-Iman (translation only).
7. The Need for Divine Guidance.

These books are available at major book centers across the globe including USA, UK, S.Africa, India etc., and also on the website of Darul Uloom Ilaahiyah viz., **www.islaminkashmir.org**.

About the book

Ra'fatul Bari is the Sharah of Sahih al-Bukhari in English. It is first of its kind in English language and has been widely appreciated around the world. So far, only the translations with brief footnotes of Sahah al-Bukhari were available.

In this book, the author has described the relevant details about Ahaadith in a comprehensive but concise manner without going into lengthy discussions. The author has taken the references from the authentic sources like Fathul Bari, Umdatul Qari etc. The juristic views are also mentioned briefly. So far, two volumes of the book have been published comprising—Introduction of al-Hadith, The Books of Revelation, Faith, Knowledge, Ablution, Obligatory Ablution, Menstruation and Tayammum. The work on other volumes is on and will follow soon Insha-Allah.

